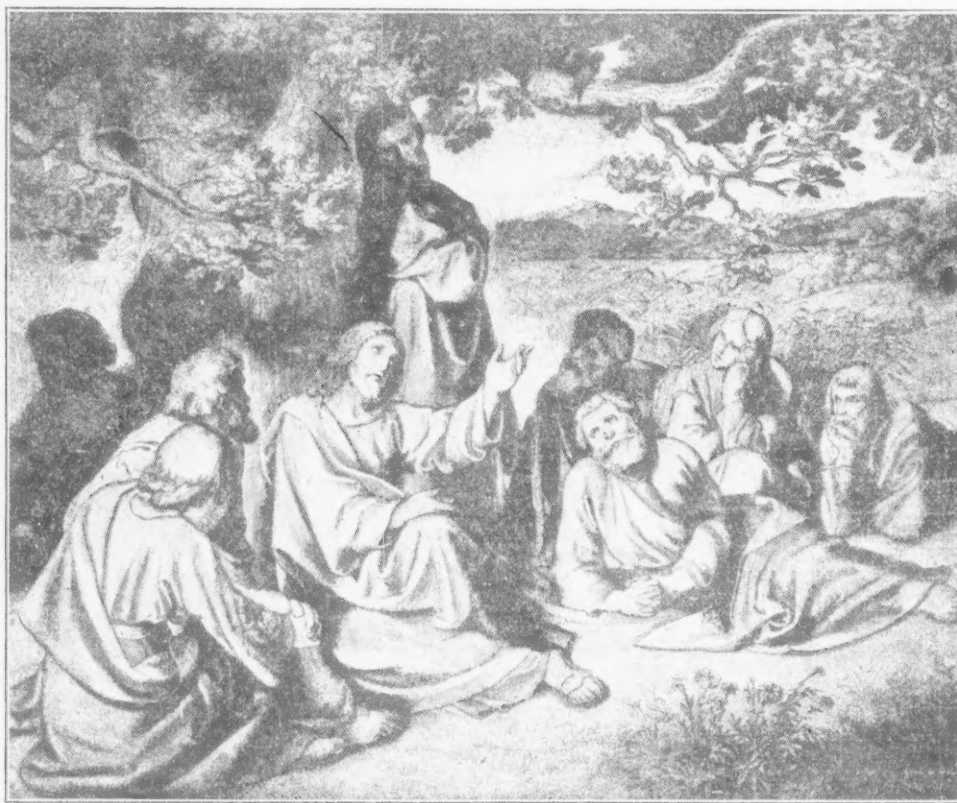


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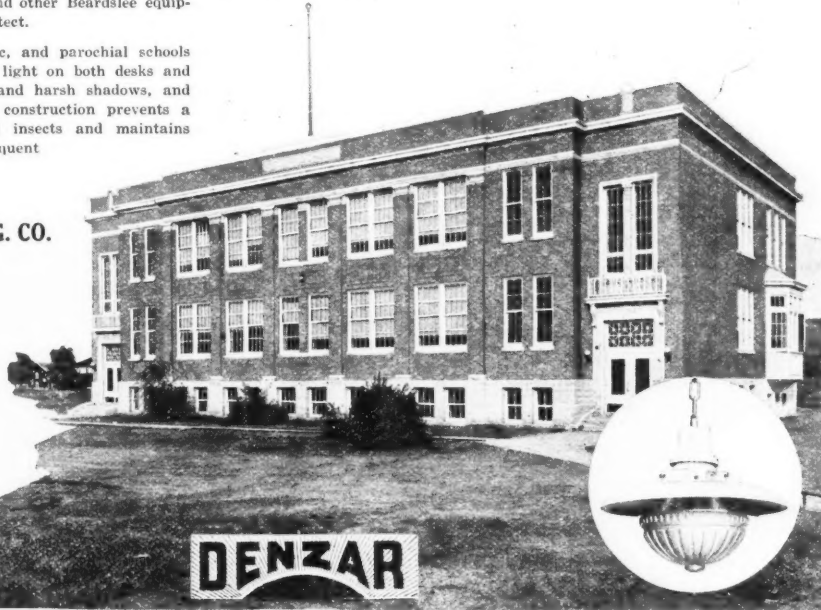
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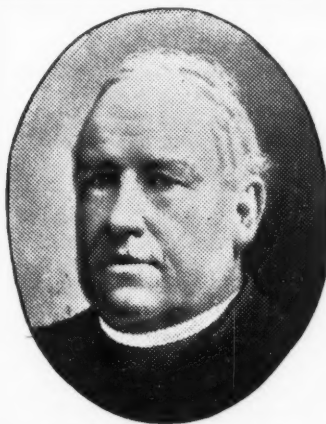
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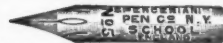
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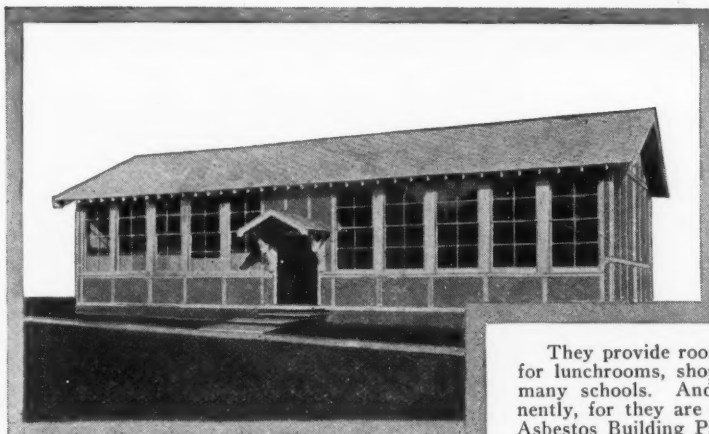
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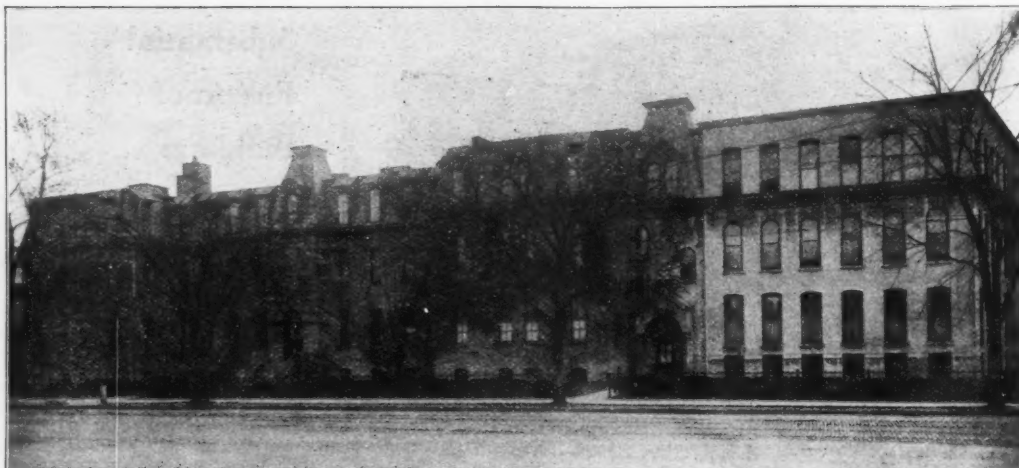
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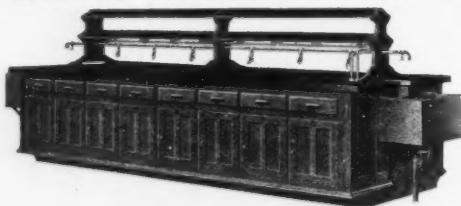
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Vol. XXII, No. I.

MILWAUKEE, WIS., APRIL, 1922

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THE JOY OF THE LORD. The Paschal season, the most solemn and sacred of all the seasons commemorated by Holy Mother Church, is a fitting time in which to meditate upon the essential joyousness of the Catholic faith and upon the note of rejoicing which should characterize the daily life of the true children of God.

The Catholic Church is truly catholic, and so there is place within her scheme of things for every legitimate manifestation of human activity and for the sublimation of every legitimate human emotion. And so she has her season of sorrow and of penance, and so she encourages her children to practice the virtue of mortification. But—and this is something that many spiritual writers and ever so many givers of conferences overlook—Holy Mother Church does not merely tolerate blitheness of spirit and the gift of the Holy Ghost called joy. It would be more accurate to say that she puts more emphasis on the practice of rejoicing than upon any other manifestation of religious emotion.

This she certainly does during the Easter time. But she does it at other times, too. Throughout all the year, with the exception of the few days consecrated to the contemplation of the sufferings of Our Lord, her alleluias ring in the sacred liturgy and her glorias glitter on every page of the breviary, the missal and the psalter. Her message to the world is a message of joy, the tidings of great joy chorused at Bethlehem by the angelic hosts. Her prevailing note is the Apostle's exhortation: "Rejoice in the Lord always, again I say rejoice." We are good Catholics in proportion as the spirit of joy is our animating motive, to the extent in which gladness radiates from our personality and our work. And as Catholics, as religious, we must be the consistent foes of Puritanism.

"AND THESE THINGS SHALL BE ADDED." Ingenious statisticians, both professional and amateur, have frequently amused themselves and sought to edify their neighbor by showing the world, in black and white, that in a financial sense it pays to have an education. Such a dollar sign evangel is not without interest and to a large majority of our countrymen not without persuasive appeal; and yet they are very misleading things, for they miss the point of education entirely. We Catholic teachers know—though I am afraid that now and then some of us forget it—that we are not engaged in school work solely or chiefly in order to enable our pupils to become successful business men, and aid them in securing their financial salvation. If that were the reason why our schools exist, most of us would not be teaching. It would be more profitable, and perhaps more aesthetic, to be manufacturing overall.

Our European friends are so prone to consider us Americans as money mad—though they are perfectly willing to borrow from us on occasion—and a certain class of American tourists have so conspicuous a weakness for evaluating everything they see in terms of dollars and cents, that both at home and abroad we should even go a bit out of our way to let people know our real sentiments. A woman educator who does this thing and does it well is Dr. Aurelia Henry Reinhardt, President of Mills College, California. We quote from one of her recent public addresses:

"Let us never measure our curriculum in terms of its commercial return either to teacher or student. For the former, there is so much more of compensation than money—the human element is so great. For the latter, the goal of education is not livelihood but life. We must teach our boys and girls, not that they can earn more

money by staying in school, but that education multiplies opportunities for happiness."

It would be difficult for the community treasurer to wax a bit cynical over this and to hint that in the modern world few sources of happiness

are available to the man with an empty pocket. That is true. But the man with the empty pocket will always have an empty pocket unless he learns to think on a higher plane than the money plane. Human as well as Divine wisdom inheres in Our Blessed Lord's wonderful and apparently paradoxical saying, "Seek ye therefore first the kingdom of God and His justice, and all these things shall be added unto you." Our schools exist in order that the boys and girls who frequent them may learn how to seek the kingdom of God; in order that they may learn the vital rudiments of history and science and art and literature—for these are ways unto the kingdom—and of course and especially that they may ground themselves in religious theory and practice. If we have faith in Our Lord's word, that is really all we need to remember.

But, it may be objected, this is a practical world. Dreamers and scholars and saints are all right and very admirable, but even a saint has to know how to make a living. Precisely. And did you ever hear of a saint who didn't know how to make a living? How many saints do you know of who starved to death, or who even had to bear the pangs of hunger and poverty save by their own desire and volition? God will look after His own. "For your Father knoweth that you have need of all these things." And should it be further objected that God isn't going to send us a loaf by a raven or let fall the manna from heaven, the obvious answer is, "How do you know? Both those things He did before, and His Arm is not shortened."

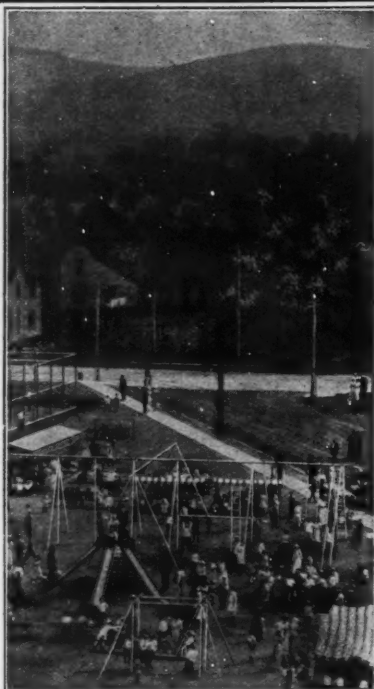
That is the religious, the Gospel view of the matter. In its psychological aspect the fact seems to be this: "The best way to make money is to think of something else." Does that statement strike you as especially absurd? If it does, then you have very much to learn about money-making. Sometimes the great financier is merely a legalized robber, a nickel-grabber on a massive scale, and he, indeed, may think of nothing but his coin and his bonds and his mortgages. But there is another type of financier, the man of insight, of vision, the man interested in art and music and books; and he makes his money, and plenty of it, precisely because he does not worship mammon. In this country this latter type of financier is increasing in number and influence; and it is a perfectly lawful wish on our part that the number be recruited from our schools.

BUBBLE-AND-SQUEAK. Even as, in a religious community here and there, that wholesome and savory dish more orthodoxly denominated hash is jocularly referred to as "review-of-the-week," so, we are informed, in some families warmed-over or fried-up or *rechauffe'* vegetables are familiarly and perhaps lovingly known as "bubble-and-squeak." It is this fact which makes sense out of nonsense in the charming lines:

"Go button your boots with a tiger's tail,
Comb out your golden hair,
And live for a week
On bubble-and-squeak."

But this is no treatise on diatetics. Our personal and plebeian preference is most decidedly in favor of vegetables *riscaldimento*—and hash; but that is by the way. What concerns us here is the fact that in the field of education there is an opportunity for a forceful application of the bubble-and-squeak idea.





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When a teacher, who used to be a student, for one reason or another practically abandons an intensive interest in books and seeks to make his formerly acquired learning serve in place of a more fresh and vital acquisition, he is depending unduly on bubble-and-squeak. An excellent example of the same staple is the "canned" lecture read year after year by the university professor to class after class without change or shadow of alteration. Still another is the warmed over conference given season after season by the community Martha, solicitous about many things. And when now and then we discover that a class reflection on religion or a spiritual exhortation in community does not supply as much nutriment as it should, when we reluctantly perceive even that it is flat and on the whole unappetizing, there is at least the possibility that here again is an instance of bubble-and-squeak.

The cook, apprehensive of sinful waste, necessarily makes use of the vegetables of yesterday; the teacher, rightfully a child of the past, cannot ignore yesterday's lessons and yesterday's books. To both worthies we respectfully commend the copious use of salt and pepper.

MAKE THE TEACHING VITAL. In more than one of his articles in *The Catholic School Journal*, and notably in his book, "Teaching the Drama and the Essay" (Schwartz, Kirwin and Fauss, New York), Brother Leo has insisted on the importance of studying the great works of English Literature in their role of portraits and interpretations of life, as human documents, as commentaries on the art of sane and Christian living. The distinguished Jesuit educator, Father Francis P. Donnelly, recently made a plea in America for the application of the same principles to the teaching of the Greek and Latin classics. "Keep the classics, but teach them," was the burden of his message. "Do not empty the baby with the bath, but do draw off the stagnant waters and let the bright showers sparkle and sing and refresh. Don't throw out Greek, but do teach Greek as literature, as the art of self-expression, as a practical and permanent possession of the student through appreciation and through composition in his own language."

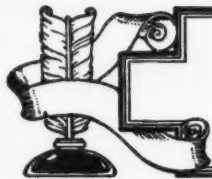
The ancient classics have suffered most at the hands of certain of the friends. Burdened with a mighty load of erudition, sometimes real and sometimes pseudo, certain champions of the classics in education have stressed to the breaking point the grammatical, the rhetorical, the purely formal aspects of study to the sometimes complete exclusion of literary appreciation. Many a man with a student career covering eight or more years devoted to Latin and Greek will confess that rarely if at all during his high school and college days did he receive a hint of the essentially human quality of the books he analyzed and dissected and parsed and paraphrased. It was dryas-dust study pursued in the dryas-dust spirit, and it inevitably produced dryas-dust results.

Many of our children are destined to miss altogether the cultural benefits arising from the study of the ancient classics. They will miss much—to be deprived of any important literary contact is to miss much; but if they are taught English or French or German in a truly vital way, they will be immeasurably better off than those other pupils whose classical training hath no relish of artistic salvation in it.

The need of making and keeping the study of literature—whether ancient or modern—sanelly humanized and aboundingly vital has been recognized here and there in the world of secular education, too. For instance, Mr. Paul Elmer More, of Princeton, Greek scholar and interpreter of Plato, erstwhile editor of the *New York Nation*, essayist of charm and erudition, writes as follows in his book, "Aristocracy and Justice," the ninth series of his "Shelburne Essays":

"The teacher who desires to impress his pupils with the value and greatness of classical literature must feel those qualities [i. e., the vital qualities] himself. He may, perhaps, think that my estimation of the ancient poets is relatively overdrawn, though I mean to speak only my sober conviction, but he must at least read those poets, read and read, and steep his mind in their images and phrases. But it is even more important, as things now are, that he should ponder the ideas that underlie the

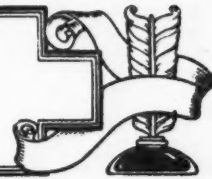
(Continued on Page 14)



Amiel on Education

(Concluded from March)

By Brother Leo, F. S. C., L. H. D.



Brother Leo, F. S. C.

Judged by reasonable standards literary and educational, Henri Frederic Amiel was a failure. Though he was the possessor of a fund of knowledge vast and significant, and of a temperament keenly alert to the value pedagogic and artistic of ideas and movements and conditions, his life work as professor—first of literature and then of philosophy—and his writings published during his lifetime were far more commensurate, either in quality and in quantity, with what seemed his truly admirable equipment for teaching and writing. His friends recognized the discrepancy; Amiel himself understood it. He knew what was the matter with him.

His malady, as he liked to call it, he has diagnosed most minutely and convincingly in several fascinating pages of his "Journal Intime"; and in analyzing himself he proceeded to analyze other men and even whole classes of men whose efficiency was impeded by kindred disorders of intellect and temperament. The fruits of his personal introspection need not detain us here; but of vital concern to us as teachers are the fruits of his observations of his fellows.

Do you number among your acquaintances a man who, formally at least, has been very well educated, who reads much and widely and with discrimination, who moves easily in the current of thought, who is not devoid of artistic appreciation, who enjoys god pictures and good music, who in his personal habits is irreproachable and who in dress and etiquette is particular even to fastidiousness; and yet who never does anything in the least remarkable, who dreads even the remote prospect of making a speech, who writes absolutely nothing to speak of, who neither paints nor plays nor teaches? If you know him intimately you will probably find that his youth was cramed with promise, that his opportunities were more than passing fair, that at one time he was not devoid of legitimate and noble ambition, that he was the recipient of as much if not more encouragement than his less fortunate fellows; and yet that his years are practically empty of achievement, and ceratinly empty of achievement of which he once had seemed capable. What is the matter with him?

He suffers from the paralysis of learning. And since very often he belongs to the teaching profession, since an entire class of teachers resemble him with a closeness almost uncanny, since men like unto him may live in the very house with us, it is not irrelevant to look into his condition. That condition may find its inception in excessive sensitiveness or excessive timidity or excessive something else; but all too frequent its origin may be traced to indulgence in cynical habits of thought; and cynicism unchecked and unbalanced, is a form of immorality. That is what is the matter with him! And this is how Amiel, who knew whereof he spoke, pointed out the inevitable consequences:

"If ignorance and passion are the foes of popular morality, it must be confessed that moral difference is the malady of the cultivated classes. The modern separation of enlightenment and virtue, of thought and conscious, of the intellectual aristocracy from the honest and vulgar crowd, is the greatest danger that can threaten liberty. When any society produces an increasing number of literary exquisites, of satirists, sceptics, and *beaux esprits*, some chemical disorganization of fabric may be inferred. Take, for example, the century of Augustus and that of

Louis XV. Our cynics and railers are mere egotists, who stand aloof from their common duty, and in their indolent remoteness are of no service to society against any ill which may attack it. Their cultivation consists in having got rid of feeling. And thus they fall farther and farther away from the true humanity, and approach nearer to the demoniacal nature. What was it that Mephistopheles lacked? Not intelligence certainly, but goodness." (26 octobre 1870.)

More than one foundation stone of the Catholic conception of education is given recognition and approval in that paragraph. The direction of the emotions as distinguished from their suppression, the correlation of morality with everything studied, the harmonious development of head and heart, the inculcation of ideals of social service—all these are needed in order to forestall a paralysis of learning in both individuals and in groups. For only by these means may we hope to affect what Amiel calls the primitive character of human beings. That primitive character—the "old man" of some Catholic ascetical writers—may be modified by growth; it remains untouched when exposed only to a process of accretion. And a process of accretion as opposed to vital growth, is what ever so much that goes under the name of education really is.

"A man's primitive character," writes Amiel, "may be covered over by alluvial deposits of culture and acquisition; none the less it is sure to come to the surface when years have worn away all that is accessory and adventitious. I admit indeed the possibility of great moral crises which sometimes revolutionize the soul, but I dare not reckon on them. It is a possibility, not a probability." (28 decembre 1880.) The leopard's spots and the Ethiopian's skin are pigmented from the inside.

That primitive character of his pupils is in many ways of tremendous moment to the educator. For one thing, upon its plasticity and receptivity largely depends the efficacy of his teaching. To him that hath shall be given; and from him that hath not shall be taken away that also which he thinketh he hath. "All teaching depends," continues Amiel, "upon a certain presentment and preparation in the taught; we can profitably teach others only that which they virtually already know; we can give them only what has been already their." (6 decembre 1870.)

The application of this principle is as apt in a specific department of study as it is in the general art of pedagogy. "This principle of education is also a law of history. Nations can be developed only on the lines of their tendencies and aptitudes. Try them on any other and they are rebellious and incapable of improvement."

In order to understand and affect the primitive character of our pupils we must have a sympathy very Catholic and very adaptable; we must see things from their point of view. Only then are we able to inculcate motives and develop likes, not dogmatically and dictatorially, but by suggestion. "To know how to suggest is the great art of teaching. To attain to it we must be able to guess what will arouse interest; we must learn to read the child soul as we might read a piece of music. Then, by simply changing the key, we keep up the attraction and vary the song." (16 Novembre 1864.)

We have here a sufficient explanation of the fact that sometimes a fervid exhortation to piety, falling from the lips of a very holy man, may fall in vain upon the ears of a class of children. For all practical purposes the holy man might just as well be talking in a foreign language. He is talking in a foreign language. Because of the extent to which the children differ from him in range of interests and in planes of thought, they simply do not understand him. Unless you become as little children you obviously cannot teach little children.

To become as a little child the teacher must become child-like; but to be child-like is not to be childish. A

good many of our modern educators have missed that important distinction. They have advocated many eminently childish procedures. They have too often acted on the assumption that in education the learning process must be made easy and spontaneous even to the point of attenuation, and that the out-of-school activities of the pupils should be methodized and supervised and galvanized. Their principle seems to be that work should be play and play should be work.

Such teachers and such theoretists will get small comfort from Amiel. "Amusement, instruction, morals, are distinct **genres**. They may no doubt be mingled and combined, but if we wish to obtain direct and simple effects, we shall do best to keep them apart. The well disposed child, besides, does not like mixtures which have something of artifice and deception in them. Duty claims obedience; study requires application; for amusement, nothing is wanted but god temper. To convert obedience and application into means of amusement is to weaken the will and the intelligence. These efforts to make virtue the fashion are praiseworthy enough, but if they do honor to the writers, on the other hand they prove the moral anaemia of society. When the digestion is unspoilt, so much persuading is not necessary to give it a taste for bread." (15 mars 1879.)

Another application of the principle of interest in education brings us to the century old problem of whether the head should be appealed to through the heart or the heart should be appealed to through the head. Should the teacher begin with the intellect or with the emotional nature? The answer—and every man deliberately or otherwise must be given an answer—aligns us with either the Aristotelians or the Platonists, classes of human beings which, as Bishop Turner of Buffalo has pointed out, are manifest everywhere in philosophy, in theology, in literature and in life. The Platonists begin with the heart, the Aristotelians with the head.

There is no doubt regarding the classification of Amiel; he is manifestly and unreservedly on the side of Plato. And he agrees with Francis Bacon that a work of art must first be understood as a whole. "If philosophy," he reflects, "is the art of understanding, it is evident that it must begin by saturating itself with facts and realities, and that premature abstraction kills it, just as the abuse of fasting destroys the body at the age of growth. Besides we only understand that which is already within us. To understand is to possess the thing understood, first by sympathy and then by intelligence. Instead, then, of first disremembering and dissecting the object to be conceived, we should begin by laying hold of it in its **ensemble**, then in its formation, last of all in its parts. The procedure is the same whether we study a watch or a plant, a work of art or a character. We must study, respect and question what we want to know, instead of massacring it. We must assimilate ourselves to things and surrender ourselves to them; we must open our minds with docility to their influence, and steep ourselves in their spirit and their distinctive form, before we offer violence to them by dissecting them." (Ward, p. 119.)

The teacher of English, of algebra, of geography, of history, will find copious material for reflection in Amiel's lucid presentation of the essentials of the Platonic process of learning. Our work in the mother tongue is often little else than futile simply because we engage in premature abstraction and excessive dissection, because, in other words, we teach grammar too much and too soon. Many a class has been set at work fumbling with algebraic formulae before having received any information concerning the functions of the science and its relations to arithmetic. And geography and history are made well nigh the equivalent of picture puzzles and guessing contests as a result of the teacher's neglect to saturate his class with "their spirit and distinctive form". And as to the teaching of religion, it is undeniable that whether the method followed be the traditional analytic one or the more recently exploited synthetic one, we should not have to look far for children who, after several years of instruction, have no conception of the subject in its **ensemble**, and have but the vaguest realization of what religion really means.

So Henri Frederic Amiel, who published but little during his life and that little in two senses of the word, left

(Continued on Page 24)

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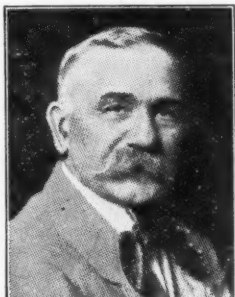
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PRIMARY EDUCATION IN SPAIN.

By THOMAS O'HAGAN.

M. A., Ph. D., Litt. D. (Laval), L. L. D. (Notre Dame).
Member of the Author's League of America.



Dr. Thomas O'Hagan

There is probably no other country in the world so misrepresented, in its people, its history, its life, its institutions, its art and its literature, in the everyday page of history and criticism, as is that Iberian peninsula known as the ancient Kingdom of Spain. This misrepresentation is an English inheritance and dates from the days of the Spanish Armada, when the political and religious enmity between England and Spain became most acute, and the glory of Spanish arms on both land and sea began to suffer an eclipse and indicate the beginning of the decline of Spain as a world power in achievement and conquest. Today, with a little more of the judicial in our judgments, we are beginning to recognize more largely truth of fact; and we are ready to concede, even to those peoples who may not be of our racial or religious household, something like just appreciation—just recognition. The old leaven is, however, at work in many quarters yet, as is evident in propaganda, subtle at times, and veiled. The English writer is disposed to look upon everything outside of what he is pleased to call "Anglo Saxon civilization" as somewhat inferior; just as the ancient Romans regarded and designated their neighbors as barbarians.

Of course it is quite natural that every nation should regard its own civilization as the best; but this should not shut out or diminish a full recognition of the national virtues of others. Because this recognition is denied at times, or, through a misrepresentation of facts, the information offered us sometimes, even in such an unusually accepted authentic storehouse as the Statesman's Year Book, is far from reliable. Let us here touch upon a few of these misleading statements found in the Statesman's Year Book for 1921 before we take up for discussion our subject proper. Of course we have reference to the Statesman's Year Book published in London, England.

In relation to England we read: "The King is by law the Supreme Governor of the Church in England—that is, the Established Church of England—possessing the right, regulated by statute, to nominate to the vacant archbishoprics and bishoprics of England."

Of Italy we read: "The Roman Catholic Church is nominally the State religion of Italy; but the power of the Church and clergy is subordinated to the Civil Government."

In Italy, as a matter of fact, the Pope is absolutely free to nominate to vacant archbishoprics and bishoprics. In which country, then, we ask, is the power of the Church and clergy subordinated to the Civil Government?

In dealing with the question of education and the literates and illiterates in different countries, the Statesman's Year Book is not only misleading, but absolutely disingenuous. It states that the number who could not read or write in Spain in 1860 was about eighty per cent. of the population. But we are not concerned with the Spain of 1860. This statement is of no comparative value unless the Year Book gives also the number who could not read or write in England about the time when Charles Dickens, with his withering pen, let light into the Dotheboy Halls of that fair land.

We may say, too, that we gain no reliable statistics from the Year Book as to how many there are today in Spain who can neither read nor write. There is a statement as to how many could not read or write in 1910, the percentage of illiterates being put down as a little more than sixty per cent. We beg here to question this statement, and would like very much to see its truth subjected to an acid test.

There is no doubt but that in our day Spain needed an intellectual awakening, but we believe it has come, just

as it came to France and England within recent years. We have travelled twice through Spain, and we have found it abounding in Colleges and Academies for the education of boys and girls.

But we think we can prove from the Statesman's Year Book that there is something wrong in its statistics. We can, by implication, quote it against itself. Let us see. As to University education in Spain and England, we learn that in the latter country, including Wales, with a population of nearly 38,000,000, there are at present eleven universities, with an attendance of 32,760 students. In Spain, with a population of 21,000,000, there are eleven universities, with a student attendance of 23,586. That is, there is for every 1159 of the inhabitants of England one student attending a university, while in Spain there is a university student for every 890 of its inhabitants. This is not a bad showing for Spain.

Again, in the public and private schools of Spain there are 2,604,308 pupils, and in the elementary and voluntary schools of England 5,108,000. This gives Spain a pupil in school for about 8 of its inhabitants, and a pupil in school in England for every 7.43 of its inhabitants. In face of these facts, do you not think there is something wrong in designating the Spain of today illiterate? We hold no brief for Spain, or indeed for any country, but we protest against misrepresentation of fact and statements that are supported by juggled figures, even when wearing the authentic garb of a Statesman's Year Book.

There is also ever trickling through the English press of the world, nourished and sustained and memorized by a receptive public, the myth that the number of religious in Spain is out of all proportion to its population. As a matter of fact, there are more Catholic priests in England in proportion to the Catholic population than there are in Spain—the ratio in the former being one to every four hundred and eighty-four, and the ratio in the latter one to every six hundred. Then, in Spain, you must take into account also the very large number of priests who are engaged in teaching in the monasteries and colleges a number entirely disproportionate to the number engaged in the same work in England.

Now to return to our subject proper—primary education in Spain. This is conducted by the Church and the State. According to the latest statistics obtainable, there are in all Spain 26,108 public schools and 5,669 private schools; and there are 58 institutions doing work in secondary education. In 1918 the total amount spent in Spain for education and the fine arts was 76,758,479 pesetas. As in every country, the development of primary education in Spain has been the result of many educational decrees and reforms. Slowly, but surely, elementary education has advanced and is advancing in Spain.

Public instruction in Spain is in charge of the Department of Public Instruction and Fine Arts, with a Cabinet Minister at its head, who receives an annual salary of 30,000 pesetas, equivalent to between five and six thousand dollars. The Educational Department is actually composed of a Deputy Minister, who is head of the Administration and receives an annual salary of 12,500 pesetas, three Directors General, with as many other directors, heads of departments in the Administration, each receiving 12,500 pesetas as annual salary.

The task or work of training teachers for the primary schools is entrusted to Normal Schools established in the different provinces of Spain. In 1921 there were forty-three Normal Schools in all Spain for the training of male teachers and forty-six for the training of female teachers. The first Normal School in Spain dates from 1834. According to historical data, the first Normal School established in Europe was in Paris, and the date was 1795, during the time of the Directorate. This school bore the title *Ecole Normale Supérieure*, which name it has ever since borne. On the staff of this first Normal School at Paris were the two great French mathematicians, Lagrange and Laplace. The purpose of the *Ecole Normale* in Paris today is to train teachers for the *Lycees* or Secondary Schools in France. Great literary critics, such as Ferdinand Brunetiere, have held chairs in the Paris Normal School. The first Normal School or Training College for teachers was opened in England in 1833, and the first in America at Lexington, Mass., 1839.

(Continued on Page 36)

THE TEACHING OF UNBELIEF.

By Denis A. McCarthy.



Denis A. McCarthy.

Mr. Bryan's attack upon the teaching of materialistic evolution in the public schools as well as in the colleges of this country does not of course interest Catholics as intensely as it does non-Catholics. And yet it interests us somewhat, too, because there are very many Catholic children in the public schools of this country; there are very many Catholic young men and women going to secular colleges; and Catholic citizens are, together with their non-Catholic fellow-citizens, paying the taxes that support the teachers who are filling the minds of American young people with this materialistic and agnostic philosophy.

Catholic writers have been warning the country for many years against the influence on the pupils of teachers to whom the Bible at present means little or nothing. They have been urging that Catholic parents send their children, wherever possible, to Catholic schools where the faith of the pupils would be and is safeguarded. But this advice has been interpreted by many non-Catholics to be an attack upon the public school itself, when in reality it is only a criticism of the unreligious character of the public school.

Of course, things being as they are in the United States, with people of all sorts of religion, or none, paying the taxes, it would be manifestly unfair here to have any special form of religion taught in the schools, but it is just as unfair to have absolute unbelief taught therein; and this is Mr. Bryan's objection.

Catholics will certainly second Mr. Bryan's criticism, in so far as it attacks this manifest injustice, although we can not help thinking that it is a little late in the day for non-Catholics to be protesting against such conditions. If the several non-Catholic denominations really wish to do effective work in this direction they will do as the Catholics, and to some extent, the Lutherans have done, and establish schools of their own. If all the Christian churches of this country would do this, demanding at the same time that the teaching of religion be not outlawed and handicapped as it is at present, there would be a very different story to tell with regard to the teaching of the "guess" of the Darwinites in our public schools as if it were a fact proved beyond the possibility of a doubt.

I once heard a good Protestant gentleman, who was discussing sending his daughter to college, regret that he could not think of a college to which to send her where her Christian faith would be safeguarded. College training, he told me, and he was a man who had much experience with young folk emerged from college, was almost certain to disturb seriously where it did not entirely destroy the faith of the students.

Catholic parents who have sent their sons or daughters to non-Catholic colleges have had experience, in many cases, somewhat similar to that of my Protestant friend. They have discovered when too late that the faith of their young people has been shipwrecked by the agnostic influence of some professor.

Such sad results do not of course always follow the sending of a Catholic boy or girl to a non-Catholic institution; but they happen often enough to make a Catholic parent pause before subjecting his most precious possession to the influences so powerful for evil.

It may be cynically urged that a faith which succumbs so easily is hardly worth the saving; but that is not the Catholic Christian way of looking at this matter. To us there is nothing more precious than our faith; we are always confronted with the question of our Divine Lord: "What doth it profit a man if he gain the whole world and suffer the loss of his soul? Or what will a man give in exchange for his soul?"

So far as we have been able to see, Mr. Bryan's attack upon the agnostic teaching in the schools has not been set down to any desire on his part to do away with the

public schools themselves, but we have no doubt that if the criticism came from a Catholic source it would be at once said that the criticism was aimed at the schools themselves, and we would have the cry raised that Catholics were opposed to education and enlightenment.

There are Catholics, it is true, who rather invite such comment from non-Catholics because of their ill-considered criticism of the public schools, at all times and in all places. As a matter of fact the public school differs according to locality. In places where the Catholic population is numerous the ethics of that population reflects itself in the schools, because of the great number of Catholic teachers and administrators. I happen to know a public grammar school where every person in authority in the school, from the principal to the janitor, is a Catholic. Although technically no religion is taught in that school, one may be sure that no unbelief is taught there either. The atmosphere may be negative, but it certainly is not actively irreligious.

On the other hand it would not be hard to find schools where the whole teaching staff would be actively opposed to the Christian religion as Catholics understand it. But Catholics, commenting on the public schools, should bear in mind the difference that is found in one and the other according to their location and the personnel of the teaching staff.

The real Catholic objection is of course to the discrimination practised against the teaching of religion. There are non-Catholics who, for very fear that Catholics may have an advantage over them, are willing to subject their children to this deprivation of a teaching which they believe in their hearts to be necessary. They know very well that the Sunday school, with its one hour of religion on a Sunday, is a poor substitute for the regular day-in and day-out teaching of religion in schools. People complain that religion is made too much a mere Sunday business, but at the same time, by relegating its teaching to the one day in the week, we help to fasten in the minds of the children the idea that religion is for Sunday and Sunday only.

The real Catholic attack is not on the public school as such. Our own schools are, in effect, just as public as the public schools. We do not object to the idea of public education. We foster it. We know that the more a population we have the more likely they will be to understand the need of religion. We do object to the setting up of a system of education which makes no provision for that subject which every real educator holds to be the most important subject of all—indeed the very basis of all education, namely, religion.

There are people, of course, who believe in religious education, if Catholics had no "look in" as to the kind of religion that would be taught. There are people who believe that the solution of this whole problem is the invention of a religion which would be the "greatest common denominator" and which would satisfy everybody. Vague quotations from the Bible, vague prayers, vague instructions, vague everything—that is their idea of the proper kind of religion to be taught in the public schools. As someone has well expressed it, this is the "religion of nobody" taught by anybody and paid for by everybody."

Of course Catholics can have nothing to do with a religion of that kind.

CURRENT EDUCATIONAL NOTES.

(Continued from Page 10)

ancient poets and philosophers, their ethical interpretation of individual and social experience, not only those ideas are expressed directly and didactically, but more particularly in that glancing and suggestive manner which is appropriate to all great literature. For, frankly, if a man is not convinced that the classics contain a treasure of practical and moral wisdom which is imperatively needed as a supplement to the one-sided theories of the present day and as a corrective of much that is distorted in our views, he had better take up some other subject to teach than Greek or Latin . . . I am sure that for such as these [believers in vital education] the one practical course is to steep their own minds in the great and proved writers of the ancient world, to nourish their inner life on that large humanism which embraces the spiritual as well as the aesthetic needs of mankind, and then, if they be teachers of the classics, simply to teach as they can, omitting nothing of rigid discipline, however repellent that discipline may be, but also to the pupil from the overflowing fullness of their faith and joy."

SIGHT READING AN ART.

Concluded.

By F. Jos. Kelly, Mus. Doc.



The foundation of sight reading finds bed-rock in the proverb: "Well begun is half done"; therefore assuming the existence of natural aptitude or talent, skill in playing at sight depends largely upon the very first lessons in notation, and afterwards the immediate methods or habits adopted in the case of instrumentalists for securing proportion co-operation of hand and eye. It may be argued that people have and do become fairly good sight readers, who were not well equipped with a good start in these particulars; but their success is due to the triumph of inherent talent over disadvantages; a solid grounding at the first would have resulted in greater proficiency. Staff notation then should be thoroughly learnt by a beginner before he is allowed to sing a note or touch a key. By this is meant, the whole range of notation from the lowest bass-note ever used to the highest ledger line treble note. All this should be perfectly mastered by the pupil, that he will be able to name the note on any line of space, on, above, or below the staff, treble or bass, without hesitation. Upon this as a foundation, one may hope to bring a pupil to something like perfection in the art of sight reading.

It is supposed by many, that the qualifications for becoming an expert sight reader are innate, but this can be shown to be erroneous, although it must be admitted that some persons possess greater talent in this direction than others. With systematic and continued effort any one who is at all musical can attain a high degree of perfection in this art. The trouble is that few persons possess the desired qualifications of earnestness and the willingness to pursue the study from the beginning and for a sufficient length of time; and on the other hand, teachers lack the courage or sufficient interest in their pupils, to urge the study. Wherever teachers have adopted the plan of giving systematic instruction, it is found that the pupils are eager for such work, and are easily impressed with the necessity of it. Above all, sight reading is an intellectual process. It must go hand in hand with the study of harmony, musical form, history, etc. Again, the principle is recognized by many leading educators, that pupils in instrumental music should participate in singing in some form or another, as it teaches them to be more musical and independent. Moreover, the knowledge of harmony is almost indispensable. The harmonist has the power of reading in advance, for he can feel

and anticipate how certain chords are going to be resolved. Abrupt transitions and remote modulations are not an enigma to him, for he is familiar with the notation and is conversant with the various methods of bringing about such transitions. For this reason alone, not to mention other important ones, the study of this much neglected branch is urged.

Facility of execution is not to be confused with facility of reading. It is sometimes found, that persons who have considerable technical power are not at all good readers, and that people who are apparently good readers are not distinguished as executants. In the one instance we have the case of one who can play or sing music which he has learnt, very much more difficult than he could read; in the other, the reading power and the technical power are much on the same general level, and now what we want to do, is not to limit the technical, but to bring the intellectual up to the same level, so that we can all read with fluency, music of about the same difficulty, that we can play, not of course with full significance and as it should be after study, but still adequately. The study should be done both at and away from the key-board. The intellectual must go hand in hand with the technical. There can be little doubt, that one of the greatest weaknesses of our present system of musical education, is the comparative neglect of the intellectual and the exaltation of the technical.

The part played by the eye in sight reading is not appreciated. We speak of reading notes as we read English. It is far more difficult visually. The usual methods try to make sight readers, by training the mind first and chiefly, but any teacher of music who will reflect a moment will see that the mind so to speak, constantly outruns the eye in music reading. Let us consider why this is. Suppose we are intently listening to a musical performance; the mind must act with absolute continuity, rhythmic continuity. At any moment, we are actively conscious of the sounds coming directly to our ears. There is also a consciousness of what we have heard in the moments just passed, which fades into nothingness at some point. There is also an anticipation of what is to come, which is less vivid the farther we look forward. This recollection of what has passed and anticipation of what is to come, plays an important part in sight reading. It is the rhythmic and melodic sense at work. The ear then, is constantly anticipating things before the eye can see them. In the case of singers who are musically cultured, but who have had only a moderate experience in singing by note, the tendency to guess is very marked. In fact, the eye is kept busy correcting impressions, rather than in initiating them.

From among the many possible causes of poor sight reading, the most common is a defective power of observation, or in other words, inability of the eye to take in quickly all the details of a complex form. Any

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Issued Monthly, excepting July and August.

(Entered as Second Class Mail Matter
in the Post Office at Milwaukee, Wis.,
under Act of Congress of March 3, 1879.)

SUBSCRIPTIONS—All subscriptions, domestic and foreign, are payable in advance. In the United States and Possessions, \$2.00; Canada, \$2.25; Foreign, \$2.50.

REMITTANCES—Remit by express or postal orders, draft or currency to The Catholic School Journal, Milwaukee, Wis. Personal checks should add 10 cents for bank collection fee. Do not send stamps unless necessary. Renew in the name (individual, community or school) to which the magazine has been addressed.

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THE CATHOLIC SCHOOL JOURNAL,
Member of Catholic Press Association.
Office of Publication
445 Milwaukee St. MILWAUKEE, WIS.

April, 1922

Vol. 22, No. 1

One of the dangerous manifestations of modern education is the tendency to educate the individual, not as an individual but as a sort of a cog-wheel in the machinery of society. This is shown by the hurling into school life of all sorts of subjects, which in former days were left to the home. The answer is made that unless the school undertakes this work, the rising generation will never be able to receive any of these benefits so necessary to a citizen's life. This means that the State is to be served first and foremost and the home is never to be made to do for the child what nature itself demands. The condition has come about very logically as a consequence of the failure of the past generation to acquit itself of its proper duties at home. We hear much of paternalism in our government of late years and it had its origin in this paternalism in education. There is more than a mere semblance of some of this tendency in our system of parish schools. We have been so successful in every way, even beyond the most sanguine hopes, that the very success is apt to incline us to grow careless or at least to minimize the danger. We have those, who have some influence, who are inclined to go so far in standardizing that all we will have to do will be to accept and never object. A stamp on it of approval and therefore it is the proper way and he who objects is a candi-

date for dismissal from the realm of education. In plain words, the number of experimentalists in our fold has grown so numerous that it becomes necessary to call attention to the fact and suggest that "Festina lente" is good advice for everybody.

The thinking men of our country are growing in number who foresee disaster to society, unless some spark of religion is kindled in the heart of the American citizen. The President of Hamilton College says that Young America never prays and has lost faith in a personal God. Here is what he remarked in the city of Syracuse, the other day:

"Your present day college man talks of truth, honor and service to others, but when you talk to him of a personal God, who goes along with him and lets man lean on Him, the college man does not understand what you are talking about. In matters of the mind and of the heart we are the greatest people on earth, but when it comes to matters of the soul, we are not just certain that we have such a possession."

"We must get back to the faith of our fathers, before we can say that we are enjoying a symmetrical life."

We hear similar statements on all sides from W. J. Bryan, down and up the line but very little of attention paid to it.

"Nationalized Education" as some one has named the movement to have another member added to the Cabinet of the President, is receiving a good many blows and now and then from unexpected quarters. One influential daily thus animadverts:

"It is easily conceivable, in fact the conclusion is almost unavoidable, that under such an arrangement important executive positions in the public schools would be regarded as political prizes just as postmasterships are now. Even if such a deplorable situation did not develop, the tendency of federal control of the schools would be toward further uniformity, systematization, so-called efficiency in teaching methods, more reports and statistics, whereas the great need of the schools is more personality, more individuality, more inspiration, flowing from the teaching staff, and these great desiderata exaggerated system and undue supervision crush and kill."

This same editor adds another reason when he remarks: "Democracy is weakened and its chance of survival is lessened every time we relinquish control of purely local affairs. Local self-government is the cornerstone of the republic; centralization is the strength of autocracy. Self-reliant, responsible citizenship is the hope of America and it needs all the exercise it can get. The right of local self-government should be jealously guarded; the constant tendency of the federal power to extend and aggrandize itself should be stubbornly resisted. 'If the day should arrive (which God forbid),' said that wise historian John Fiske, 'when the people of the different parts of our country shall allow their local affairs to be administered by prefects sent from Washington * * * on that day the progressive political

career of the American people will have come to an end and the hopes that have been built upon it for the future happiness and prosperity of mankind will be wrecked forever."

To these words, we can all say—True—patriotic and sensible.

Three gentlemen of America with the title Ph.D attached to their names have published books on the History of Education; and the historical inaccuracies they make is really laughable as well as sad. Father F. E. Tourscher of Villanova in the current number of the Ecclesiastical Review has a very readable paper, in which some of these wretched historical blunders are gently and one must add very kindly corrected. As a sample, one of these books informs the reader that Tertullian "advanced rapidly until he became the Bishop of Carthage". Father Tourscher remarks that Tertullian was never Bishop of Carthage or any other episcopal or metropolitan see.

Clerical readers will find this paper of the learned Augustinian most interesting and a fair sample of sane writing and charitable correction of the blunders that are given to the world in the name of history and education.

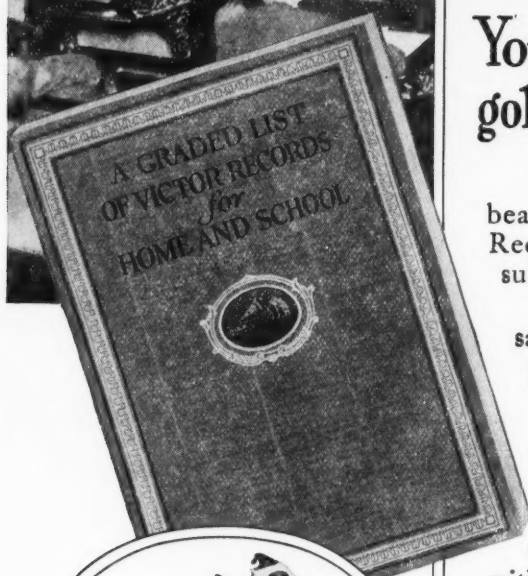
SIGHT READING AN ART.

(Continued from Page 15)

pupil can play or sing correctly at sight, if he is allowed to proceed very slowly, because he has time to observe every detail of the music. When he is hurried on, he begins to make mistakes, mainly because his eye obtains a blurred instead of a sharp impression of the notation. The pupil who can form in the shortest time an accurate mental image of the notes before him, will be the best sight reader. The largest amount that can be visualized at one time, varies greatly with individuals; but in every case, the training thus received effects a marked improvement in sight reading, and it is also of the greatest value as a preparation for quick and accurate memorizing. The great advantage of the visualizing method is, that it enables one to memorize pieces at any time, whether an instrument is available or not.

It is an undisputable fact, that only a very small percentage of people learn to read music with any degree of fluency. This is due to the methods employed in teaching sight-reading. We all agree that music is a language, and being a language should be taught as such. The same methods used in teaching language reading should be applied in teaching music reading. The lesson in sight reading should be conducted the same as the lesson in language reading. The results thus obtained with each individual pupil, whether in singing or instrumental music will exceed one's highest expectations. The teacher of music will thus place sight reading in its proper plane, making of it an intellectual process, for unless so regarded, sight reading in the true sense of the term, is absolutely impossible.

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ENGLISH COMPOSITION

By Alice G. Hayde

A Play in one act, with some truth and a little nonsense.
Children in the Play.

Alma } Pupils of a Chicago School.
Reuben }
Elmer }

Gertrude, a strange girl, from Nobody-knows-where.
Hettie.

Joey

Time: One afternoon in late December, 1921.

Place: Outside a Public Library Station.

(Alma, Reuben and Elmer carry Library books. Enter the strange little girl.)

Gertrude: Hello, whatcha got there?

Alma: Library books.

Elmer: Men of Iron by Howard Pyle. Wheel! look at the pictures. (Reuben glances over his shoulder.)

Reuben: I'd rather mine, The Man Without a Country.

Alma: I took Little Lord Fauntleroy by Frances Hodgson Burnett. She wrote Sara Crewe too. That was a very sad story, but the end was beautiful. Oh, we are so glad they came in to-day, for we need them for our English lesson to-morrow.

Gertrude: English? Those ain't nothin' but story books. I wish I had time to read story books. Do you know have they a 'cyclopedia in there?

Alma: I suppose so, why?

Gertrude (proudly): 'Cause I've got to write a composition on *Ambergris* for my English lesson to-morrow, and I couldn't get next or near "Common Things." Everybody was grabbin' it!

Elmer: Ambergris? What's that?

Gertrude: I don't know.

Reuben: Then how are you goin' to write about it?

Gertrude: Silly! Didn't I just finish tellin' you that I was going to ask the lady in the Library for a 'cyclopedia? It's all about Ambergris in that!

Alma (laughing): What a funny way to write a composition.

Gertrude: 'Taint neither. I've written about a hundred, I guess. (Counting on her fingers) I wrote about Coal and Salt and Pearl-fishing and Gutta-percha and Cochineal and—

Elmer: What's Cochineal?

Gertrude: I— forget. It's a long time since I wrote that one. And I wrote about Ice-making—

Reuben: Oh my! Did you go thorough a plant or just see them cutting ice on some lake or river. Once when my uncle took me to Gary, Indiana, I saw ice-houses all along the bank of—

Gertrude: No, I never! Don't you understand? I got it all out of the 'cyclopedia. Don't you never do anything but read stories for your English? That don't learn you nothin'.

All: It does too!

Elmer: We learn how to talk, for one thing. That's the way Benjamin Franklin taught himself to speak and write good English. He learned some of the articles in a newspaper, called the Spectator, by heart.

Alma: And we tell the other children enough of the story to make them want to read it.

Reuben: And sometimes we write letters to the people in the story.

Gertrude: What a crazy thing to do!

Elmer: No it isn't. We wrote letters once to the little King of the Golden River in Ruskin's story about Gluck and his bad brothers. I liked to make believe that he was real.

Gertrude: I wouldn't! So you don't write no compositions?

Alma: Certainly we do. We wrote about what we'd do if we found we had no car-fare, at State and Madison street. Oh, those were all good!

Gertrude: How do you know?

Elmer: Because we read them to the class, that's how.

Reuben: And about what we'd do if we found a lost child. Those were sensible.

Alma: We write letters very often. We learn to address the envelopes correctly too.

Gertrude: Address the envelopes correctly? Why everybody knows how to do that.

Reuben: They do not. If they did, twenty-five million letters and packages would not be unclaimed in Chicago every year.

Gertrude: Twenty-five million?

Alma: Yes. This is the way we do it (taking a letter from her pocket):

From Alma Chappel

220—East 32nd Street,
Chicago,
Ill.

To Miss Martha Owens,

5312 South Locust Street,

Blue, Island,

Ill.

Gertrude: Oh, why do you want your name on the outside?

Alma: Mr. Hayes, the Postmaster of the United States, asked us to do this. Then unclaimed letters and packages can be returned to the senders, and not sent to the Dead Letter Office.

Gertrude: Oh!

Alma: Once we wrote letters to Felice and Henri in Paris, telling them why we celebrate Thanksgiving.

Gertrude: Who's Felice and Henri?

Elmer: A boy and girl that we pretended were real, you see they don't have Thanksgiving in Paris, and to make a letter worth an "E", we had to go back to the Pilgrims and explain it all. I only got "F".

Gertrude: Ho, that's History. Pilgrims ain't English.

Reuben: They were too.

Gertrude: We have English for half an hour, twice a week and it's some English!

Alma: We have English *every* day, and our teacher says the lesson begins at nine o'clock in the morning and ends at a quarter past three!

Gertrude: For goodness' sake. Don't you have no 'rithmetic, nor goggerphy, nor spellin' nor writin' nor nothin'?

Elmer: Don't we? Well, you just ought to hear us, if you think we don't. She meant that we must use good English in every single lesson.

Reuben: Even in rapid Arithmetic!

Gertrude: I'd forget my answers if I had to think whether I was speakin' good English. My goggerphy and history's all right, because I learn them by heart.

Elmer: We don't. We only memorize the exact words of paragraphs and stanzas of poetry that are literature.

Reuben: I know Philip Nolan's speech from this book. I read it in the Fifth Reader, that's why I wanted the whole story of The Man Without a Country! Listen, "For your country, boy and for that Flag, never dream a dream but of serving her as she bids you, though the service carry you through a thousand hells. No matter what happens to you, no matter who flatters you or who abuses you, never look at another Flag. Never let a night pass, but you pray God to bless that Flag. Remember boy, that behind all these men you have to deal with, behind officers, government and people even, there is the Country herself, your country, and that you belong to her, as you belong to your own mother! Stand by her boy, as you would stand by your mother!"

Alma: I know that too, because it's a very patriotic speech, but I like what Henry Van Dyke said about the things he loved.

"The Things I Prize.

These are the things I prize,

And hold of dearest worth,

Light of the sapphire skies,

Peace of the silent hills,

Shelter of woods and comfort of the grass.

Music of birds, murmur of little rills,

Shadows of clouds that swiftly pass,

And after showers,

The smell of flowers.

And of the good brown earth."

Gertrude: That is pretty. I like the other one too.

(Enter Hettie and Joe, who stops to tie his shoe.)

Alma: Oh, here's Hettie! Hello Hettie, did you see the man like a giant down there near the drug store?

Hettie: Not yet, but I'm going to. Mother *seen* him this morning and she—

Elmer (laughing and shaking his finger): Look out Hettie, you know what happens to little Seen and his brothers Been and Done!

Gertrude: What happens to them? Aint they just words
Hettie: Yes, but to make us remember how to use them, our teacher says Seen and Done and Been get run over by the cars, if they go out alone without their big sisters, Has, Have or Had (laughing). That's what she said.

(The other children laugh too, but the strange child scowls.)

Gertrude: Pooh! I like my lessons without no baby-play.

Hettie (cheerfully): Never mind, you'll be an old lady soon enough.

Alma (hastily to prevent a quarrel): But Hettie, you didn't tell us whether you could come with us, to see the giant.

Elmer: They say he's giving things away.

Hettie: Oh, I'm coming, sure enough, but first I must carry Joey here, to his pa's shop. Hurry up, you Joey!

Alma: How can you? What, carry that great fat child? I wouldn't do it Hettie! You'll break your back.

Hettie (shaking her head and laughing): Oh dear, I never will remember. I'm only just fixing to take him to his pa. Why I couldn't even lift Joey, let alone carry that boy!

Alma: Oh look, the giant is coming this way, now. (To the strange child) Don't you want to come with us?

Gertrude (dreadily): I ain't got time. I got to get that 'cyclopedia. Good-bye! (She goes into the Library.)

Children: Good-bye!

Alma: Oh, wouldn't you just despise that sort of English?

Reuben: Oh, my!

Elmer and Hettie: Oh yes.

(They go in the opposite direction. Joey and Hettie a little in the rear.)

(Curtain)

CO-EDUCATION IN HIGH SCHOOLS.

Archbishop Glennon of St. Louis, in a recent sermon spoke strongly against the co-education of boys and girls of from thirteen to sixteen years of age in the high schools. He says:

"The present day demands that there shall be all the restraint of the moral law and all the fear of God's judgment for the children being trained and educated," and he meets the boast of the health officers that "the clinic is taking the place of the Ten Commandments" with the indignant protest: "The highest law of the clinic is 'Try to avoid disease,' while we say: 'No, try to avoid sin.'"

Archbishop Glennon insists that the training and the saving of youth today is of vital importance. "No civilization can live," he says, "whose highest motto is to avoid disease. Our young people have to be guarded and saved and it is by the grace of God, the care of parents, Christian education and the influence of homes that are really homes that you may hope to save them. Even then, you will not save them all, for there are other spirits at work, a thousand influences coming to snatch the lambs from the flock."

And what he means by that is that mere school education without proper religious and parental teaching and restraint is not sufficient to guard the adolescent child from the pitfalls that lie in its path. Whether or not this means the abolition of co-education in high schools is a great truth, fitly enunciated.

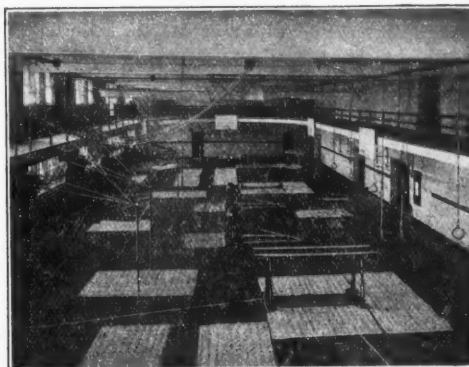
IF I TAUGHT FRENCH.

Sister M. Miriam, O.M.

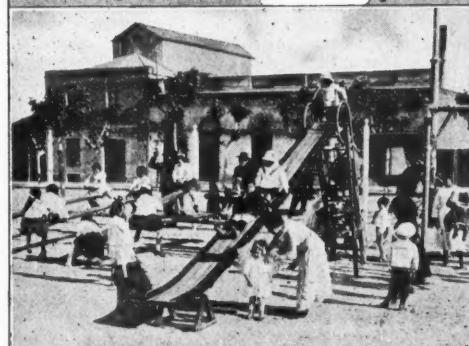
To arouse interest in French as a living language, I should, if I taught French, secure as soon as practicable, French correspondents for every pupil in the class. Blanks for this purpose may be obtained from the George Peabody Teachers' College, Nashville, Tennessee. These call for the following information: name, age, sex, ability, and parent's occupation. After they have been returned, together with the small fee of ten cents for each correspondent, the names of French boys and girls registered in English classes in France are then forwarded so that the American children may open the correspondence. The letters, except those of the proficient, are written in the pupil's native language. Correspondents for the Spanish class may be secured in the same way.

The result of such written communication is apt to be more than a mere linguistic or educational gain. Often these letters become a bond of mutual interest, sympathy, and even friendship.

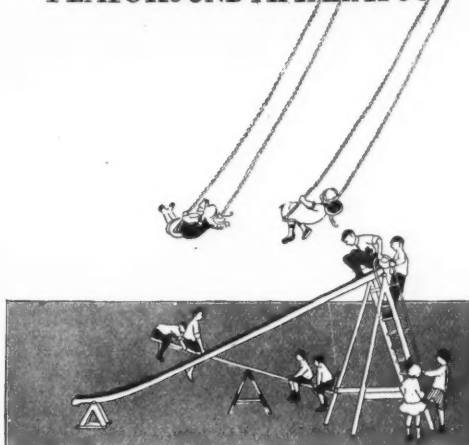
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THE HISTORY OF CHILDREN'S LITERATURE.

Ann Boucher,

Expert in Elementary Education of the N. C. W. C.

The History of Children's Books is a fascinating study. Who is it who has said that as the world grows older it takes more interest in things that are young? The great number and the genuine quality of books for children are significant symptoms of our interest in all that concerns childhood. The ever increasing flood of artistic and literary productions for the benefit of the child sometimes dismays the grown-up. He remembers his scanty store—perhaps two or three volumes, unattractive and dingy,—yet how he read and re-read them! Even now he can recite the poems that were found within their covers; the stories he still can retell.

He is amazed at the first grade child who within one year may read ten or fifteen volumes. He grows thoughtful when he finds the Children's Room at the Library crowded with earnest little people seated, silent and absorbed, around the tables, passing from the catalogue to the shelves to stand in tiny groups consulting over a book just taken down, and waiting in line before the desk to have the treasures "charged." How has this situation, weighted with meaning, developed?

The Horn Book, the Chap-Book, the New England Primer, The Instruction Book—each has been a step leading to the books of today which help to make the child what the child should be—a child. We shall see that the child's library need not make him a self-conscious individual who has, as it were, heard through his reading, thoughtless grown-up people analyzing him, dissecting him in a manner that is of no interest to the victim. He has indeed a noble heritage in books.

The educational theories of Rousseau gave an impetus to the writing of books for children. Yet far back in the history of Europe (in England as early as 1430 and earlier), chapters had been written for the instruction of youth. Selections from these books show that they were created in a time when complete submission and austere manners were forced upon the child.

There are extant several manuscripts of 1430. There is a "Babes Book" written for boys of royal blood serving as pages in a castle. The author says, "O Babees yonge, My Book only is made for youre lernynge." The boys are exhorted to salute their lord; to look straight at him who speaks to them; to stand until told to sit down; to keep head, hands, and feet quiet; on and on the exhortations go with much detail. Warnings are given to make no faces behind people's backs; to rise early and to learn if they wish ever to become Bishops. The child is directed:

"Clem thou not ouer hows ne walle
For no frute, bryddes, ne balle;
And, child, cast no stonys ouer men hows,
Ne cast no stonys at no glass wyndows;
Ne make no crying, y apis, ne playes,
In holy chyrche on holy dayes."

These boys of the middle centuries must have been much like our own. "Youth's Behavior or Decency in Conversation amongst Men" written in 1572 has the following mandate that each one of us only yesterday heard delivered at the Children's Mass: "Hearing thy Master, or likewise the Preacher, wriggle not thyself, as seeming unable to contain thyself within thy skin." On backless benches, tortured by stiff collars and frills the children sat to listen to an almost endless sermon whose dreariness and despondency was only relieved by flashes of brimstone, sulphur and fire. Because the child audience would yawn admonition was given, "In yawning, howl not."

This book on "Youth's Behavior" contains a second part devoted to the instruction of girls. Let him who feels sad because he believes the women of today to be poor souls note the fun advised for the little gentlewomen of the sixteenth century, "To entertain young Gentlewomen in their hours of recreation, we shall further commend unto them, God's Revenge against Murder; and, the Arcadia of Sir Philip Sydney; Artemidorus his Interpretation of Dreams. And for the business of their Devotion, there is an excellent book entitled Taylor's Holy Living and Dying; The Duty of Man, in which the Duty to God and man are both comprehended."

Of course, our imagination plays a brighter light upon this comber picture. Stories, at all times, must have been told to children. How, otherwise, were the folk tales transmitted? Is there any one of us who has no memory of someone telling stories that have been heard for centuries? Stories have

been told almost in their present shape, for thousands of years. The same story told by an Irish Mother to a laughing child has been told to the dark-faced, serious child of India. The Mother and the Nurse have sanctioned a romance and a morality not found in the Horn Book, the Chap-Book, the New England Primer or the Book of Instruction.

Before 1570 the horn book was invented. You can make one by taking a wooden frame, tack within it a piece of cardboard, print a cross in the upper left-hand corner with the alphabet following, letters large and small, and then arrange in regimental columns monosyllables:

ab, eb, ib, ob, ub.
ac, ec, ic, oc, uc.
ad, ed, id, od ud.

Be sure enough room is left in which to print the Lord's Prayer. Then slip over the cardboard a piece of ising'ass, attach a handle to the frame, bore into this handle a hole through which put a string and attach the paddle to your belt. Then are you equipped with a book such as was used by a child of the sixteenth century. It is cheerful to know that these "lesson-books" were sometimes made of Gingerbread. The Gingerbread Method is described by a quotation found in Hurey's History and Pedagogy of Reading:

"To master John the English maid
A horn book gives of gingerbread,
And that the child may learn the better
As he can name he eats the letter,
Proceeding thus with vast delight
He spells and gnaws from left to right."

A study of the chap-book shows literature catering to all classes of people, rich and poor, young and old, pious and humorous. There were stories, histories, song-books, joke books, and primers. The servant interested in the Interpretation of dreams and moles, the individual of self-conscious piety, the person interested in coarse jokes, the child eager to hear a fairy tale—any one could get the chap-book for a penny. These crude sheets, with printing on both sides, folded once or twice brought material to anyone who could read. Careful descriptions were given of the fate decreed wife or husband. Carefully directions were detailed for falling in love and for falling out again. Such material some modern grown-up reader might find interesting. For children it is not as alluring. The illustrations were not particularly excellent. A wood cut of Queen Anne used to illustrate a history might later serve as a picture in the Sleeping Beauty. The subject of the chap-book is an absorbing one. It puts us in touch with the throbbing life of the middle class. It shows us the crude book startling the sluggish imagination of a drudgery-bound people. It has less of stiffness and baldness than had the horn book.

In 1691 a printer and bookseller in Boston advertised "A second Impression of the New England Primer, enlarged, to which is added more Directions for Spelling; The prayer of King Edward the Sixth and Verses made by Mr. Rogers the Martyr, left as a legacy to his Children." No copy is extant. Other Primers were published among which was one called "Milk for Babes,"—a catechism for children by the austere Reverend John Cotton. Perhaps one of the pupils, if he were to take these Primers in his hand, would think it a signal for play. He would think these tiny books,—they were less than 4 inches by 3 inches—to be toys. How quickly that impulse would die, however, if we should place him before us and with the proper emphasis and in solemn tone read to him the contents:

"I in the burial place may see
Graves shorter far than I;
From death's arrest no age is free,
Young children too may die."

These Primers were Pleasant Guides. They taught that life is a lingering, miserable death. God was more to be feared than loved. In addition to fearing God the child knew and feared "that old deluder Satan." The Primer was a weapon used to beat him. Impressing the dangers of hell and the devil was the prime work of the book. The child is made to thank God for learning to read because

"That I was brought to know
The Danger I was in
By Nature and by Practice too
A wretched slave to sin.
That I was led to see
I can do nothing well;
And whither shall a Sinner flee
To save himself from Hell."

After the revolution the New England Primer began to give place to children's books which contained secular material. Close association with France where Rousseau had been writing and where religious discord and revolution existed had its influence in America. A change was demanded—secular material must be used if the entire nature of the child was to be considered. Though the child might learn to read by use of a source of study which contained only the Bible and the Primer he would not acquire a taste for reading nor would he get information concerning the society or the world about him. There was a great void into which secular material might be introduced. Educational reformers were working to have the course of study adapted to the requirements of the child rather than to have the child adapted to the requirements of the course of study. What a fight the Primer waged against this change! How it loathed to see books that pleased rather than books that tortured! How it dreaded to behold artistic illustrations replacing crude cuts for doggerel rhymes:

"Young Obadias
David, Josias
All were pious.
While youth do cheer
Death may be near.
Zaccheus he
Did climb the Tree
Our Lord to see."

But stories and pictures, to which the child turns again and again with genuine delight in the end dealt the death blow to the Primer. It fell but its influence is still felt. Its "soul goes marching on."

The Sunday School book (which began to be widely used about 1800) still showed an exaggerated attitude toward obedience and duty. The books for children were written by clergymen or by the wives of clergymen. The work was intended to suit Sabbath holiness rather than every day excellence. These books were dreary and stupid. Now when remembered and read their preachment is recognized as ineffective and artificial. Samuel G. Goodrich (1793-1860) may serve as an illustration of the author who in his youth was made miserable by the Primer and whose appreciation for nonsense and fancy was murdered. When he, as a grown-up decided to write for children he wrote as a preacher, aloof and priggish. The careless child, the disobedient child, the frolicsome child, the teasing child, the deceitful child, the quarrelsome child, the thoughtless child—each one in succession is dragged out upon the stage, exposed to scorching eyes, punished, and admonished in a patronizing way that nauseates.

Careless Bill becomes left hand because he is careless. When he grew up "If he drove a team of cattle, he was sure to be on the wrong side . . . He never succeeded in anything and became what is called an *unlucky fellow*. Such were the evils of growing up in habits of carelessness." (Peter Parley's *Little Leaves for Little Readers*, page 10, 1844.) Jane does not follow her mother's advice and consequently falls into the well, but by good fortune is rescued—a rescue which in reality would be impossible. But the irritating author has thus the opportunity to say: "She recovered at last, but she never forgot the lesson she had learned. Ever after she thought it best to follow the advice of her mother." (Page 29). The patronizing tone of this! "Why do children go to school,—to benefit their parents or themselves? I sometimes think that children make a mistake in this matter, and fancy that they go to school just because their parents will have it so; and not because it is for their own happiness to learn to read, and spell, and write, and cypher." Two pages of this! (Pages 24 and 25, *Little Leaves for Little Readers*.)

Who has ever known a child who was as self-consciously priggish and detestable as the lad Roland who being naughty various times has suffered accident as many times and then addresses his Mother thus: "I now see that you know better than I do what is safe and good for me. I was foolish and vain to think I knew more than you."

"Besides being half drowned in the pond, and nearly breaking my kneck from the ladder, I have been tossed by old Brindle, and whipped by the gander."

"And all these things are the product of my self-conceit for one day. But my eyes are now open. I see that I am not half as wise as I thought myself."

* Massachusetts law of 1647.

(Continued on Page 28)

SCHOOL LEAGUES FOR CATHOLIC PARENTS.

At a meeting of the Department of Education of the National Catholic Welfare Council the question of Parent-Teacher Associations in connection with all parochial schools was discussed, and it was the consensus of opinion that such organizations should be provided for every school. The Bureau of Education was instructed to use whatever steps seemed best in order to promote the movement. It was decided, however, to use the name, *School Leagues for Catholic Parents*, instead of Parent-Teacher Association, in order to avoid confusion with the Parent-Teacher Associations established in connection with public schools.

The power for good of such organizations in connection with every Catholic school is very great. Wherever the plan has been tried it has proved that the organization brings to the school an active interest in the school and its welfare which does not exist otherwise. Such organizations result in a good understanding between the pastors and the teachers on one hand, and the parents on the other. The parents come to know the reasons why school work is carried out along certain lines and the teachers learn the necessary activities of the children outside of school hours in helping about the home or helping to support the home, also of their special interest of those who are devoting their spare time to special activities. Such organizations also have done a great deal of good in supplying the school with supplementary teaching materials, such as libraries, charts, maps, globes, pianos, phonographs, etc.

Parent-Teacher Associations have sprung up in all parts of the country in connection with public schools. The national organization, called the National Congress of Mothers and Parent-Teacher Associations, with offices at 1201 Sixteenth St., N. W., Washington, D. C., has done much to foster the movement, and has made available suggested programs for Associations, and bulletins of printed matter for use to the Associations. Below is given a quotation from its Handbook of Information about Associations. All these suggestions will be of value to the Catholic school and its pastor, and to the teachers of the school in establishing *SCHOOL LEAGUES FOR CATHOLIC PARENTS*.

What is a Parent-Teacher Association?

It is an organization seeking to restore the understanding between the home and the school which existed in the early days of our public school system when the teacher, in lieu of a living salary, "boarded round." After spending a week or a month in the families from which his pupils came, the teacher could understand many of the peculiarities of the children and could work more intelligently with them; through this contact, also, the parents understood what the teacher wanted to accomplish through the school agency, while the child himself, knowing that this understanding existed, fell into harmonious action with the co-operating forces about him.

Since that day a chasm has gradually developed between the home and the school, and to bridge this chasm the Parent-Teacher Association has come into existence.

Who is Eligible for Membership?

Any man or woman in the school community who is interested in the welfare of children and who believes in them; he does not need to be technically either a parent or a teacher.

Where Should Meetings be Held?

In the school house if possible. It is the one common meeting ground of the community and belongs to the people; also, the gathering of parents in the school house shows them better than any telling what the school needs.

What are Legitimate Activities of Parent-Teacher Associations?

1. Social activities which bring together the fathers and mothers and teachers.
2. Programs which educate in child betterment, home betterment and school betterment.
3. Providing necessary equipment to children who could not otherwise go to school, such as clothes, school books, eyeglasses, etc.
4. Providing material helps to the school for which the Board of Education may not be able to appropriate funds, such as musical instruments, playground equipment, pictures, trees, shrubs, etc.
5. Educating public opinion in regard to the necessity for paying a higher salary to teachers.
6. Promoting child welfare legislation which is entirely non-partisan.

What Should a Parent-Teacher Association Not Be?

1. It should never be a destructive agent; its function is to build up with encouragement and help, and not to tear down with malicious or hasty criticism.
2. It should never allow itself to be used by politicians or factions of any kind.
3. It should never allow personal grievances to be discussed in meetings; the place for such discussions is in the privacy of the principal's office.
4. *It should never attempt to form school policies nor interfere with the school administration.* An Association which is not working harmoniously with the principal and teachers should cease all meetings until matters are adjusted.

Don'ts for Parent-Teacher Associations.

1. Don't forget that the purpose of your organization is to work solely and unceasingly to secure the best that is possible for the boys and girls.
2. Don't attempt to dictate the policy of administration of the school with which you are connected.
3. Don't bring private grievances to the meetings; they should be settled in the school office.
4. Don't allow your association to be used for promoting of personal interests by individuals or political parties.
5. Don't allow money-raising to feature too largely in your work; there are more important ends to be attained.
6. Don't let your programs deteriorate into mere entertainments; keep them along lines directly helpful to both parents and teachers.
7. Don't exclude fathers from office if you wish fathers to attend; evening meetings are desirable in order to make their attendance possible.
8. Don't expect teachers to drill the children especially for their part of the program and don't keep the children waiting through tedious preliminaries.
9. Don't compel your speaker to listen to business reports and long preliminary programs; give him an early place on the program and a chance to get the early train home.
10. Don't let your meetings become too formal; have free discussion and good fellowship.
11. Don't be late in beginning or closing your meetings; have short sessions and conduct your business as expeditiously as possible.
12. Don't assign all the work to a small group of members. Train up new workers by distribution of duties and responsibilities.

SOME RECENT PUBLICATIONS OF INTEREST TO TEACHERS.

(Issued by Government Bureaus and organizations located in Washington, D. C. In most instances copies may be obtained free from the office issuing the publication.)

Administration of child labor laws: Part 4. Employment—Certificate system, Wisconsin, by Ethel E. Hanks. (U. S. Children's bureau. Industrial Series, No. 2.)

Administration of the first federal child-labor law. (U. S. Children's Bureau. Legal Series, No. 6, Industrial Series, No. 6.)

Average heights and weights of children under six years of age. (U. S. Children's Bureau. Community Child-Welfare Series, No. 2.)

Children deprived of parental care; a study of children taken under care by Delaware agencies and institutions. (U. S. Children's Bureau. Pub. No. 81.)

Educational survey of Elizabeth City, N. C. (U. S. Bureau of Education. Bulletin, 1921, No. 26.)

Monthly record of current educational publications. Index, February, 1920—January, 1921. (U. S. Bureau of Education. Bulletin, 1921, No. 31.)

Monthly record of current educational publications, September, October, 1921. (U. S. Bureau of Education. Bulletin, 1921, No. 29, 49.)

National educational association. Addresses and proceedings, 1921. (1201 16th St. N. W., Washington, D. C.)

Physical standards for working children; Preliminary report of the Committee appointed by the Children's Bureau of the U. S. Department of Labor to formulate standards of normal development and sound health for the use of physicians in examining children entering employment and children at work. (U. S. Children's Bureau. Conference Series, No. 4.)

Report of the Commissioner of Education, 1921. (U. S. Bureau of Education.)

School life, December, 1921. (U. S. Bureau of Education.)

Suggestions for the reorganization of the schools in Currituck County, N. C., by Katherine M. Cook. (U. S. Bureau of Education. Bulletin, 1921, No. 24.)

Survey of the schools of Wilmington, Del. Pt. II. (U. S. Bureau of Education. Bulletin, 1921, No. 2.)

Syllabus of the naturalization law for use of those co-operating with the Division of citizenship training in assisting aliens desiring citizenship. (U. S. Bureau of Naturalization, 1921.)

Teachers in Elementary Schools.

Constitution of the United States of America. (U. S. Bureau of Education, 1921.)

Education of the deaf, by Percival Hall. (U. S. Bureau of Education. Bulletin, 1921, No. 14.)

Handbook of information about parent-teacher associations and mothers' clubs. 1921. Issued by the National Congress of mothers and Parent-Teachers Association, 1201 16th St. N. W., Washington, D. C.)

Housing and equipment of kindergartens. (U. S. Bureau of Education. Bulletin, 1921, No. 13.)

National council of elementary education. Proceedings, 1920 and 1921. (U. S. Bureau of Education. Bulletin, 1920, No. 47.)

Special features in the education of the blind during the biennium, 1918-20, by E. E. Allen. (U. S. Bureau of Education. Bulletin, 1921, No. 16.)

State laws and regulations governing teachers' certificates, by K. M. Cook. (U. S. Bureau of Education. Bulletin, 1921, No. 22.)

Suggestions for a program of health teaching. (U. S. Bureau of Education. Health education series, No. 10.)

Student's textbook. A standard course of instruction for use in the public schools of the United States for the preparation of the candidate for the responsibilities of citizenship. (U. S. Bureau of Naturalization, 1921.)

Teaching of civics as an agency for community interest and citizenship, by John J. Tigert. (U. S. Bureau of Education, 1921.)

Visiting teacher, by Sophia C. Glenn. (U. S. Bureau of Education. Bulletin, 1921, No. 10.)

College Teachers.

Development in nursing education since 1918, by Isabel M. Stewart. (U. S. Bureau of Education. Bulletin, 1921, No. 20.)

Education in homeopathic medicine during the biennium, 1918-20, by W. A. Dewey. (U. S. Bureau of Education. Bulletin, 1921, No. 18.)

Facilities for foreign students in American colleges and universities, by S. P. Capen. (U. S. Bureau of Education. Bulletin, 1920, No. 39.)

Higher education, 1918-1920, by G. F. Zook. (U. S. Bureau of Education. Bulletin, 1921, No. 21.)

Medical education, 1918-1920, by N. P. Colwell. (U. S. Bureau of Education. Bulletin, 1921, No. 15.)

Opportunities for study at American graduate schools, by G. F. Zook and S. P. Capen. (U. S. Bureau of Education. Bulletin, 1921, No. 6.)

Pharmaceutical education, by W. F. Rudd. (U. S. Bureau of Education. Bulletin, 1921, No. 11.)

Present status of music instruction in colleges and high schools, 1919-20. (U. S. Bureau of Education. Bulletin, 1921, No. 9.)

Vocational Teachers.

Home project, its use in home making education. (Federal board for vocational education, Bulletin, No. 71, Home economics series, No. 6.)

Part-time education of various types. (U. S. Bureau of Education. Bulletin, 1921, No. 5.)

Present status of home economics education. (U. S. Bureau of Education. Home economics circular, November, 1921.)

Bibliography on vocational guidance; a selected list of vocational guidance references for teachers, by Charles L. Jacobs. (U. S. Federal board for vocational education. Bulletin No. 66, Trade and industrial series, No. 19.)

Good teachers feel they are educating themselves as well as their pupils, and when this belief is not found, the power to educate is lacking.

THE PARENT AND EDUCATION.

Rev. Bernard X. O'Reilly.

Speaking before an Educational Association, Dr. Charles H. Keene, supervisor of physical training in the public schools of Minneapolis, read a paper on sex hygiene in the schools. His closing remarks were:

"If we put sex hygiene instruction in our schools the homes of America will continue to lose ground and give up the few privileges they now have of training the children. The only thing now done in the home is the feeding and clothing of the children."

One would imagine that it were unnecessary to make a plea for the rights of parents in the education of their children. One would also imagine that on the unnatural or criminal parents would have to be reminded of the grave obligation resting upon them to personally see to it that their children receive the education which will fit them to properly perform all the duties of intelligent creatures of God. Yet a prominent educator, one who has been for years immediately associated with parents and children, tells us that parents have few privileges in the training of their children, that "the only thing now done in the home is the feeding and clothing of the children."

Our age and country is not particularly noted for its humility. We boast of progress. We point with no inconsiderable pride to the great advancement we have made over preceding generations. It is true we have accomplished much in industrial development. If the creation of mechanical substitutes for manual labor, the increase of means for physical or material enjoyment of life be progress, then we can lay some just claim to call this an age of progress. We should not, however, overlook the fact that in this material advance, as is always the logical outcome, there has developed a moral weakness.

This moral weakness shows itself in many forms, but none so manifest as the tendency to shift all responsibility from the shoulders of the individual to the state. The philosophy of the day would find all the sins and wrongs of society in the violation of conventional laws, and at the same time would place all the hard work and obligations on society. Our public school system has adopted a paternalism that is rapidly supplanting the parent. The children are being fed and clothed by the State, which is also caring for their intellectual and moral training. We have become so enamored with the supreme power of public opinion that we almost believe a little girl can be kept pure, a little boy preserved in honesty, by a majority vote.

Recently in one of our large cities the body of a young girl was taken from the river and brought to the public morgue. The next morning over two hundred mothers called to see the body. Two hundred mothers did not know where their daughters had spent the night. This may be an extreme case, but it is the logical result of parental neglect. Parents often wonder that they have lost control of their children. They did not lose it, they gave it up. As soon as the child was old enough to walk a few blocks unattended, it was sent to the kindergarten to learn to play under the guidance of strangers. From the kindergarten it entered the school, and the parents handed over their child at the critical time of life to the entire care of persons whose interest is too frequently measured by the salary received from a none too generous school board. What the child is learning, and how much, is a mystery to the parents. In the old days the play time of children was spent in the home or close to its doors with companions who were known to the parents. Now the afternoon is passed in the municipal playground.

Many of us can still remember the evenings of our childhood, spent in the charmed circle of the family, where father and mother were all to us. They heard our lessons and helped us over the hard problems that would confront us the next day in the schoolroom. They told us stories that even now are familiar, or read to us of men and things that made our hearts beat, and fired us with ambition to live great and good lives. After family prayer we were ready for bed, and we fell asleep with the firm conviction that God had blessed us with the happiest home in the world. How long is it since you visited in a home like this? Go to the houses of your friends and you will not find the children there. They are at the municipal concert or the picture show. The boys went out right after supper, and the mother is not quite sure whether they went to the playground or the swimming-pool. They will be home about ten o'clock and in a few minutes they will be in bed. The next morning they are off to school

after a hurried breakfast. They did not see father because he had to start for work before they got up. The parents and children are strangers. The parents know nothing of the life and companions of their children; the whole direction of their lives is in the hands of outsiders.

Harmful as this tendency is in the world of business and organized industry, it is intolerably wrong in the matter of the care and education of children. Yet we have come to the belief that in the vote of the majority of the people is some divine virtue that will perfectly mould the mind and morals of our boys and girls. By reason of this we are spending millions of dollars annually in a system of State education and parents are dead to their rights and unmindful of their tremendous responsibilities. They have forgotten that there are parental rights which cannot be assigned to the State, responsibilities which they dare not conscientiously shift to the shoulders of others.

That the State has certain limited rights in the matter of education we do not question. These rights, however, cannot usurp or supersede the rights of the parent. The right and duty to educate rests natively and primarily in the parent. To properly understand this we must have a clear idea of what constitutes a right and what is the relation between the parent and the child. In speaking of the right in connection with education we consider it in a subjective sense. An objective right is an established law or collection of laws issued by legitimate authority. In a subjective sense a right is a lawful power vested in any physical or moral person. When a person declares he has a right to a thing he means he has a certain dominion over that thing which all others are bound to recognize and respect. A subjective right, therefore, supposes a person possessing the right, a person or persons in reference to whom the subject of the right is obliged or allowed to use his right and an object of that right. In the matter of education we find the right to educate vested in those parents who are concerned with the purpose of education—the parent, the State and the Church. We also find the right to educate carried with it the corresponding obligation to educate. An education is a necessity. It is necessary that one may be able to live both rightly and well. It is necessary that the child may get out of life the normal happiness and usefulness that belongs to an intelligent creature. Therefore, if we would determine what person has the primary right to educate we must concede it is that person whose obligations to the future of the child are gravest and most sacred. Beyond doubt the obligations of the parent are the most sacred and most binding.

Among all nations and classes of people the rights of parents over children were acknowledged. In the Pagan world the parental power was exaggerated to the point of absolute ownership. The dominion of the father over his children was not less than his power over his slaves. He possessed the undisputed right of life and death. He might sell his children into slavery and dispose of any property they had acquired. In this way they were following an exaggerated idea of the natural law. They knew, as we acknowledge, that the relationship between parent and child is something that is not born of any human law or ordinance. Children by the law of nature are born subject to their parents just as the obligations of parents toward their children do not depend on their accepting or consenting to them. With the advent of Christianity the proper relations of parents and children were taught. The parents are not only the repositories of rights and duties whose affirmation nature demanded, but are to be recognized as representative of God Himself, from Whom "all paternity is named." The paternal state constitutes the most ancient nobility that exists whose patent has been issued by the Hand of God Himself. In the proper exercise of the rights of parents no power on earth can interfere. Their relation with their children, their rights over them and duties toward them are directly from God, from Whom is all authority. Even the Church, solicitous as she is for the salvation of souls, will not interfere with the rights of the parents. She recognizes it in forbidding compulsory baptism of children born of non-Catholic parents. In no one thing should the rights and duties of parents be more sacredly guarded than in the education of their children.

Education is the most important duty of parents. Understood in its full sense it is ranked by no other obligation. The Red Indian will guide the hand of his boy in using the bow and arrow, will show him how to follow the trail and teach him how to use the fierce tomahawk in war with an unfriendly tribe. It is not expecting too much of civilized parents to be intensely interested in the material welfare of

their children. If guided only by natural love they should wish that their children have such an education that will fit them for a useful and happy life. We cannot find words strong enough to condemn the parent who would brutally beat his child. There are societies in every city of the land designed for the prevention of cruelty to children. There can be no greater cruelty to the child than to permit it to grow up in ignorance of those things that make life worth while to the intelligent being.

In this we speak only of the duty of a parent from a natural viewpoint. When we consider the supernatural side of the parental relation it is impossible to find human words to give adequate expression to its sublime dignity. There is something of divinity in parenthood. The procreation of a child is a work in which God associates Himself directly with parents. When the Heavenly Father blesses a man and woman with a child He does not only entrust to them the precious burden of a new life. In Baptism He raises the new born creature to the dignity of sonship of Himself and makes him a child of God, a brother of Christ and scion of His Church, an heir to eternal life. It is said of the father of Origen that he was so impressed with this that he would rise in the silent watches of the night and reverently kiss the breast of his sleeping child as a temple of the Holy Spirit of God.

The child committed to Christian parents is here for probation. The home, the Church and the school are the child's training grounds for the Heavenly citizenship that is to come. The first part of the young life's probation is spent in the home. The care of the child naturally falls upon the author of its existence. It is their right and duty to provide for its development along the lines of its faculties, physical, intellectual and moral. It is their duty to educate these faculties harmoniously, not with the one-sided development of the Spartan or the Athenian, but along the path marked out by Him Who is the Way, the Truth and the Life. The child is to be taught to follow Him to attain the perfection of Christian manhood and womanhood.

The physical and intellectual training of children has its proper place and purpose. The essential thing, "the one thing necessary," is the formation of Christian character in the child thru training of the moral conscience and will. Physical debility and ignorance are evils in a way, but the greatest of all evils is vice—the only evil affecting the higher order of things spiritual. Upon the parent by natural right and duty falls the obligation of forming the conscience and moulding the wills of their children from the very dawn of the child's capacity for such instruction and training. An eminent Catholic prelate recently said: "Divine Providence, so thoughtful and so helpful in moulding our civilization and bringing out of it the best that it has, not satisfied to make the sanctuary of the home replete with goodness and gentleness and virtue, as He made the Sanctuary of the Church the shrine of the Living God, would also have the child on his journey from his home to the Home of God pass by the way where God's Benediction may accompany him, His presence be recognized and His Name venerated."

Fathers and mothers are set for the rise and fall of many. Bad parents, parents who neglect to see to the Christian education of their children, are the agents and accomplices of Satan. To use the words of a great Father of the Church, they "make the period of childhood a time for wreaking carnage among souls." To such betrayers of Christ's little ones we might apply with particular force the warning words of our Lord that it were better for them to have a millstone hanged around their necks and to be drowned in the depth of the sea.

AMIEL ON EDUCATION.

(Continued from Page 12)

behind him a manuscript diary which enlightens and strangely moves; so this man, who in the classroom was uninspiring, teaches now, and teaches well, a class of teachers far flung through the world. Perhaps, in his own delicate, slightly acrid way, he would accept the phenomenon as another illustration of his favorite law of irony in life—and beyond.

Many teachers make it a point to send in their subscription renewal for the next school year before the end of June. This is a commendable practice, not only in the fact that it indicates a habit of getting things attended to in advance, but it also shows a helpful appreciation of the service rendered by *The Journal* month after month. Any who have not yet remitted for the school year now closing are urged to do so as soon as possible.

THE CHURCH AND SOCIAL WORK.

Sister M. John Berchmans, O. S. U.

Much is said in our day about the brotherhood of man, as if only the enlightenment of the twentieth century had awakened the human race to the realization that we are all brothers of one great family. But who was the first to proclaim this brotherhood of man? It was none other than our Blessed Lord who nearly two thousand years ago taught His disciples to say Our Father, thereby declaring that all men are brothers.

And yet many of the great social workers in our times seem to think that social work is barely emerging from infancy, but here again such an opinion would only go to argue on the part of those that hold it, an ignorance of the great part that the Catholic Church has taken in social work through all the centuries since its Divine Founder Himself laid in its bosom the seeds that sprouted into social activity even during the Apostolic Age. The social workers of our day make out wonderful programs, found associations, both public and private; they have their paid officials, and numberless minute regulations. In Our Lord's time many of the present day technicalities were wanting, and yet why has the social activity of the Church continued through the nineteen centuries, till now as a mighty tree it flourishes in all lands and climes, and shelters under its leafy shades the fatherless children of the poor, and the tawny laborer struggling to fill the hungry mouths of his little ones? It has continued because the vivifying sap of strong principles continually rises in its branches, and these principles are suited to all times, and all places, and all people.

Since they are inseparably united with principles of morality, they are universal, and so the social value of the New Testament can never become obsolete, and the social teachings of Christ will ever remain an inspiration and a guide to social workers. Programs of social work are on the other hand short-lived, because they belong to only one age, or people, or place.

We find three opinions of Christ's social teaching, the first looking on it before all as reformatory and social, but regarding Christ merely as a man. The second class regards Christ's teaching as purely religious, without any definite bearing on social problems. The third opinion, which we hold, is that Christ's teachings are both religious and social, containing the principles necessary for the true organization of social life. The Gospel has ever been an inspiration in social reform, for it aims first at the perfecting of the individual, by beginning with the reform of the individual, by remodeling each life on the strong unchanging principles of Christian morality, a thing which can never be accomplished by force or law.

In the pagan life previous to the advent of Christ, the family was disorganized, the father could sell his children, and woman had fallen from her rightful dignity as wife and mother. It was only when the Christian Church held aloft the spotless Mother as the ideal of true womanhood, that woman threw off the shackles which degraded her, and once more rose to her rightful dignity of queen in the family circle. The Gospel precepts also inculcated filial piety among children, and respect for and care of aged parents, and as the good family is the seed whence spring ideal communities, good cities, good states and good governments, so the whole of society was to be reformed by the teachings of the Gospel.

In pagan times slavery was universal, Aristotle and Plato being among those who considered it necessary. Personal liberty and personal rights sprang from the doctrines of Christianity, which insists on the radical equality of all men before God, and declares that every human being has a right to liberty. When Christianity was yet in its infancy, with a strength which was divine, it undertook to cope with the giant strength of the Roman Empire, by attacking it in one of its most powerful strongholds, that of slavery. The slave on becoming a Christian was received into the Church with the same ceremonies as his master; he received the same sacraments, his marriage was a marriage in the eyes of God, and was considered just as sacred as the marriage of his pagan lord. Further, slaves were admitted to the priesthood, and we even find instances where they were raised to the episcopate, and at one time, the Chair of Peter was occupied by one who had been a slave in his youth. A

(Continued on Page 28)

MEMORIAL DAY EXERCISE.
(May 30)

By
Mary Eleanor Mustain.

Song Group:—

Tenting on the Old Camp Ground.....Walter Kittredge
Tramp, Tramp, TrampGeorge F. Rott

Concert RecitationThe School

The muffled drums sad roll has beat
The soldier's last tatoo;
No more on life's parade shall meet
The brave and fallen few.

On Fame's eternal camping ground,
Their silent tents are spread,
And glory guards, with solemn round,
The bivouac of the dead.

Theodore O'Hara.

Song.....Just Before the Battle, Mother
Recitation, Memorial DayEdgar A. Guest

These did not pass in selfishness; they died for all
mankind;
They died to build a better world for all who stay
behind;
And we who hold their memory dear, and bring them
flowers today,
Should consecrate ourselves once more to live and die
as they.

These were defenders of the faith and guardians of
the truth;
That you and I might live and love, they gladly gave
their youth;
And we who set this day apart to honor them who
sleep,
Should pledge ourselves to hold the faith they gave
their lives to keep.

If tears are all we shed for them, then they have died
in vain;
If flowers are all we bring them now, forgotten they
remain;
If by their courage we ourselves to courage are not led,
Then needlessly these graves have closed above our
hero dead.

To symbolize our love with flowers is not enough
to do;
We must be brave as they were brave, and true as they
were true.
They died to build a better world, and we who mourn
today
Should consecrate ourselves once more to live and die
as they.

PaperTrees for Remembrance of Our Soldier Dead
SongKeep the Home Fires Burning

The Boys Out ThereFrank E. Westbrook

I meet with the boys and the gay toasts pass,
The sparkling wine and the cheerful glass,
The long gray nights and the blazing log,
The clinging folds of the misty fog,
The comforts of homeland everywhere—
I think of the boys who are still out there.

Out there knee-deep in the slush and the mud,
Splashed and mingled with comrade's blood,
Bearing the burden of those who lag
And fear to follow the dear old flag.
Sunset's gray with the tint of care,
For millions are thinking of those 'out there.

On earth goodwill and peace to men.
It sounds like a hollow mockery when
I mark the horrors my eyes have seen
(They can never know who have never been),
War stripped of its glittering glamor bare—
They see it naked, the boys out there.



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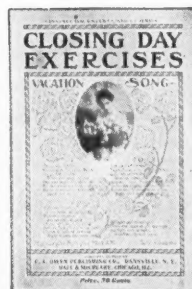
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Compiled and edited by GRACE B. FAXON



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the book for closing day.

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They are fighting a sordid war, where trench
And traverse is full of noisome stench;
There's little of berserk warrior lust,
It's wait and suffer while bayonets rust.
It's easy to dream in an easy-chair,
But I dream and pray for the boys out there.

I Have A Rendezvous With Death..... Alan Seegar
(Killed in action, July 5, 1916.)

I have a rendezvous with Death
At some disputed barricade,
When Spring comes back with rustling shade
And apple blossoms fill the air—
I have a rendezvous with Death
When Spring brings back blue days and fair.

It may be he shall take my hand
And lead me into his dark land
And close my eyes and quench my breath—
It may be I shall pass him still.
I have a rendezvous with Death
On some scarred slope of battered hill,
When Spring comes round again this year
And the first meadow-flowers appear.

God knows 'twere better to be deep
Pillowed in silk and scented down,
Where Love throbs out in blissful sleep,
Pulse nigh to pulse, and breath to breath,
Where hushed awakenings are dear—
But I've a rendezvous with Death
At midnight in some flaming town,
When Spring trips north again this year,
And I to my pledge word am true,
I shall not fail that rendezvous.

Song There's a Long, Long Trail A-Winding
Tributes to the American Soldiers of the World War.
General Pershing says:—

We pay silent and grateful tribute today to those gallant sons of America who have given their lives that the great principles of liberty and justice might endure. Their heroism, their love of country and their self-sacrifice, will forever constitute the brightest pages of American History. The traditions received from their forefathers gave them the inspiration for patriotic service which will be a consecrated guide for future generations. We shall always remember the brave soldiers of our Allies whose supreme sacrifice on the battlefields of Europe in the cause of right made victory possible. We salute the Allied dead.

Field Marshal Haig says:—

On the day on which America is mourning for her brave dead, the thoughts of the British soldiers who fought beside them will turn to her in sympathy for the bereaved, and in admiration and gratitude for her brave sons who gave their lives for our common cause. The knowledge that British and American soldiers shared the same hardships in the field, faced the same dangers and achieved a common victory for the same ideals must always be a strong bond of union between our two nations.

Commander-in-Chief Foch says:—

The Americans fought side by side with the French soldiers for the triumph of Justice and Right.

The sacrifices of those who fell show clearly to us our duty, for their voices rise unceasingly to proclaim that only the union of the allied countries, sealed upon the fields of battle, will uphold the peace of the world.

Acrostic Memorial Day (eleven pupils)

M Many sleep beneath the shadow of the clouds, care-
less alike of sunshine or of storm, each in his window-
less palace of Rest. Earth may run red with other
wars—they are at peace. In the midst of battle, in
the roar of conflict, they found the serenity of death.
I have one sentiment for soldiers living or dead:
Cheers for the living; tears for the dead.

Robert G. Ingersoll.

E Every year we see them massing; every year we
watch them passing; Scarcely pausing in our hurry
after they are off again; But the tattered flags above
them seem to bend and bless and love them,

And through all the lilting music sounds an under-
tone of pain.

—Anon.

M Mother, poor mother, try to see
Not the skeleton hand that thrust him there
Out of sunshiny life into silent death,
But the waiting angels in phalanx fair.
O try to think that the earth's hard breast
Was the bosom of God which took him in,
Safe from the clutches of the years unknown
Full of sorrow, sickness, peril or sin.

D. M. Craik

O O Friend and Comforter devine,
Who maketh light at midnight shine,
Give consolation to the sad
Who in the days of peace were glad,
And in this hour of sorrow spread
Thy wings above each drooping head.

Chaplain, Tiplady.

R Remember:—
Theirs is the mighty music of the fadeless stars;
The chant of Life, exultant with high ecstasy;
The strength of suffering gods who with many scars
To wrest promethan fire for dead humanity.
Beyond our ken, beyond the limit of the years
They swept into the soul the freedom of the spheres,
Streets.

I In Flanders' fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly,
Scarce heard amidst the guns below,
We are the dead. Short days ago
We loved, felt dawn, saw sunset glow,
Lived and were loved, and now we lie
In Flanders fields.

Lieut. Col. John D. McCrae.

L Let little hands bring blossoms sweet,
To brave men lying low;
Let little hearts to soldiers dead
Their love and honor show.
We'll love the flag they loved so well,
The dear old banner bright,
We'll love the land for which they fell,
With soul and strength and might.

S. M. Kneil.

D Daylight breaks on the rain-soaked plain
(For some it will never break again)
And you thank your God, as you're "standing to",
You'd your bayonet clean, and your bolt worked
true.
For your comrade's rifle had jammed and stuck,
Now he's lying there, with his brains in the muck.
So love your gun—as you haven't a wench—
She'll save your life in the blooming trench—
Yes, save your life in the trench.

Capt. C. W. Blackwell.

A All praise the daring God who gave
Heroic souls who could dare the grave.
Praise for the power He laid on youth
To challenge disaster and die for truth.
What greater gift can the High God give,
Than the power to die that the truth might live!

Edwin Markham

Y Your silent tents of green
We deck with fragrant flowers;
Yours has the suffering been,
The memory shall be ours.

H. W. Longfellow.

Song..... America, the Beautiful
The Debt Theodosia Garrison

For the youth they gave and the blood they gave,
For the strength that was our stay,
For every marked or nameless grave
On the steel-torn Flanders way—
We who are whole of body and soul,
We have a debt to pay.

(Continued on Page 29)

THE TEACHING OF CHRISTIAN DOCTRINE.

Rev. W. A. Daly,
Catholic University, Washington, D. C.

"For the letter killeth, but the spirit quickeneth."

Though we have often heard it said, that knowledge is power, we are somewhat skeptical concerning that statement as applied to religious knowledge, unless by it we mean an understanding of the heart. God made us to know, love and serve Him. He tells us that love is the fulfilment of the law. As representatives of God commissioned to carry on His work, we must lead His children to love Him. Love then is the end of our teaching. Knowledge is the means by which we are to awaken in those young hearts the love of God.

Is this love of God best aroused by insisting on the letter of the law, the memorizing of questions and answers as expressed in our average catechism? Christian Doctrine has not been received by our children in the spirit of love, they have manifested a spirit of indifference, dislike even repugnance toward it. Why is this true? Because, to use the words of Cardinal Gibbons, (1) "Unfortunately many have come to look upon religion as a mere creed, system of forms, a cold intellectual code. This faulty conception is due, at least in part, to our emphasis of theological conclusions, our zeal to propagate the dogmas of Faith, thus making it appear that the intellectual is the all-important phase of religion." Were we to question the thousands who are not now living as Catholics, would we not find that many of them had once known their Christian Doctrine, known, I say, word for word, but not understood by the heart? How many young boys are glad when First Holy Communion is over because it means that they will not have to stay indoors and memorize matter that has little or no meaning for them. Who of us can believe that Christian Doctrine thus presented to children will lead them to God? While Christ was on earth, those, who understood His words in their hearts, wanted to be constantly with Him, they forgot home and material cares to follow Him into desert places, so great was the love aroused in them by His simple words and actions. Have we not Christ with us today, the same unchangeable God, and why are the people not loving Him today and making sacrifices in order to be with Him?

Christ made himself known in a way that appealed to the heart, we are appealing to the intellects alone. Our mission is to show the children "Jesus, so beautiful, so good, so gracious, lovable and winning, to open the way to Him. According to the catechism of the Council of Trent this entire matter; the Apostles' Creed, the Sacraments, ten commandments, prayer and the precepts of the Church, should be, in due time, given to the children. While this knowledge is being imparted to them, however, it must be kept in mind that information is not the end of our instruction. Of what use is it for the child to know the ten commandments, and to be able to recite them from first to last without a mistake, if it is not inspired with a great love for them. Our kind, heavenly Father, to show His love for us, gave the commandments to us so that we might not do anything that would injure our souls and take away their happiness. He acts as a loving father who warns his children against danger. In some such way as this should the truths of God be presented to the children, if we expect them to accept these truths with a loving heart. Fenelon has said: "It is only what the children accept lovingly, what enters naturally into their minds and hearts, that is converted into their substance and, as it were, becomes their mind and heart." We realize that every doctrine suggested to the child must be presented as a mark of God's love. Since love begets love, the child will want to love God in return, and so will ask what can I do for God, since He is so good to me. To produce the proper effect, that is to attain the end proposed. (2) "It is necessary," says Bishop Dupanloup "that children spontaneously find religion to be beautiful, amiable, august." This good bishop bewailed the religious conditions of his time and asks, (3) "Why does religion present itself to the immense majority of children as cold, harsh, stupid and blighting? It is because it has never been anything else for them; because nothing has ever been done to give them any other idea. They have never had anything free, anything generous, anything spontaneous in their hearts, no real piety, no faith." In these

words we notice the emphasis upon the fact that the child must indeed be an active element in this instruction and that the truths proposed must be to the child a stimulus to love.

(4) "If in the religious and moral education of children you know only how to command, to constrain, to make evangelical and moral law be observed to the letter, you know nothing," says the same bishop. We all know that, if a child obeys in a mechanical, or servile manner, it has not the spirit of obedience, and just as soon as the opportunity presents itself it will cease to obey, and, as has often happened, will go to the opposite extreme. It is in this sense that the letter killeth. What has been said about obedience can with all truth be stated concerning all the other virtues. A law or truth promulgated in a despotic and severe, harsh and cold, inconsiderate and unsympathetic manner naturally arouses disgust. On the other hand if the request is seen to be actuated by love, that its object is love, the required effect, namely, love will accrue from it and the spirit of love will urge the acceptance and careful observance of it. It is in this sense that the spirit quickeneth, namely, a ready response, a proper adjustment of one's life to that which is proposed. (5) "I could not meet a child of twelve," says Bishop Dupanloup, "without thinking how happy I should be, if I could cultivate his mind and his heart, if I could teach him to love God and virtue."

Christian truths are not to be poured into the minds of the children, as it were, and packed down like grain in a sack, and the children are not then to be told, go forth now, you have all the information you need, all you have to do now is live up to the letter of what you have been taught, and you will be saved. Such spiritless handling of life-giving truths is not vital teaching. Our teaching is to give life. St. John tells us in the words of our Savior, (6) "I am come that they may have life, and may have it more abundantly." Christ lives in His church, in His commandments, in His Sacraments, in the sense that they are different manifestations of His love. An understanding by the heart of this will of necessity awaken reciprocal love and engender the spirit that contact with the living God always imparts. (7) "The child that you bring up is not a deadwood; he is a sublime being capable of truth and virtue, of knowledge and love." This thought makes us realize that Christian Doctrine does not give the first spiritual life to the child. It has received the infused graces in Baptism and so knowledge of Christian truths is to quicken that spirit already implanted and not to kill it.

(8) "O God, unseen Creator of the world, how wonderfully dost thou deal with us; how sweetly and graciously dost Thou order all things for Thy elect, to whom Thou offerest Thyself to be received in this Sacrament," and we see children return to their seats and at once begin to whisper and laugh or go immediately out into the street, are we not forced to think that these children have not grasped with the heart the real Presence of the loving Father, Who has come to feed their souls? God has come down from Heaven to give them food, and this food is Himself. So anxious is He to be with His children, that He sends no messenger. He brings us no gifts, He comes Himself and He gives Himself. Surely the love of children for their father could be employed to lead them to appreciate this tremendous manifestation of love on the part of their heavenly Father. How often have we not seen the little child climb upon its father's knee and putting its little arms about his neck, kiss him and tell him how much it loves him, just because he has done some kind little act for the child or given some trifling gift. When we see children receive Holy Communion in that heartless manner we naturally say, they went to Holy Communion because they were told to go by parent or teacher or guardian, and, too often indeed, they continue only so long as they are obliged to by those in authority. In the Preface of the book, entitled "First Holy Communion," Fr. Herbert Thurston says, "To make the life of our blessed Saviour enter largely into preparation for First Holy Communion seems the most natural way of drawing the hearts of the young to Him. It would be sad to think of children coming to the altar-rails knowing little or nothing of His life beyond such facts as the doctrine of the Holy Eucharist supposes." To me this means that children should be led

to the consideration of the Sacrament in which our Savior seems, as it were, to outdo Himself in love, by a previous awakening in them the spirit of love through the thought of God's love as expressed in words and acts in His dealing with His children. The same author says: "To cram children's minds with certain facts of dogmatic knowledge about the Blessed Eucharist is comparatively easy; to prepare their hearts so that they may approach this Divine Mystery full not only of faith but of love, this is sometimes relegated by teachers to a secondary place."

To cause the heart of the child to understand this love of God and to love Him in return, we must keep in mind, says Bishop Dupanloup, that (9) "What the teacher does himself, is a trifling matter, what he causes to be done is everything, I mean that which he causes to be done freely."

Fr. Feeney, in his book entitled "The Catholic Sunday School," says: (10) "The Supreme Teacher in the Sunday School is Jesus Christ. While we are speaking to the ear of the child, His spirit is speaking to the heart, breathing on it and warming it into active spiritual life." I fear that these words have been accepted literally by many and that instructors have thought that all that they had to do, was to present the theological conclusions to the young minds and their work was done.

(1) Preface to "The Teaching of Religion" by Rev. R. MacEachen.

(2) "The Child" page 247 Bishop Dupanloup.

(3) "The Child", page 248, ib.

(4) "The Child", page 248, ib.

(5) "The Child," page 210, ib.

(6) St. John 10:10.

(7) "The Child," page 205, ib.

(8) Book IV, Chap. 1, verse 10.

(9) "The Child," page 206.

(10) Page 211.

THE HISTORY OF CHILDREN'S LITERATURE.

(Continued from Page 21)

"I shall henceforth obey you in everything, for I have learned that there is no pleasure in doing what you forbid." (Goodrich's New Third School Reader, page 71). No child ever talks in this manner. If he does, a crime has been committed.

The bitter austerity of the Puritan has been replaced by tenderness for the helpless and weak. The road between the temper of the seventeenth century and the temper of the twentieth is a long one.

Today the children have many poets whom they love: Stevenson, Tabb, Riley, Eugene Field and many others. Fairy tales of wonderment are plenty—told by such artists as Pyle, McManus, Ruskin, Thackeray, and Macdonald. Folk lore of Greeks and Romans, of all the countries of Europe and Asia and of America are profuse. Stories of the child, the sailor, the pioneer, the explorer, the pirate, the outlaw, the Indian, are told by Burnett, Kipling, Martin, Alcott, Cooper, Colum, Irving, Roosevelt, Stevenson, Pyle, and many another artist. The enumeration of historical stories and tales of travel, and geography would take much time. Biography, however, particularly that of the Heroes of the Church, is almost entirely lacking for children. There is humor for them, although the list is restricted if one confines his attention to books that are "humorous books." It must not be forgotten, that humor is found in a large share of the stories not classed as humorous. Books of the outdoors and of animal and plant life are being well written, as are books dealing with industry, invention, games and amusements. Were one to set out to select, today, a library of three thousand books for children of the elementary school, there would be no embarrassment in finding material of ethical and literary merit.

The public library is doing earnestly and well its duty for the child. *What are the home and school doing to give to the child this, its heritage?*

The new "Artista" Water Colors, manufactured by the Binney & Smith Co., of New York, have received the endorsement of leading supervisors of art from all sections of the United States. The manufacturers of these paints endeavored to make a school water color of gold medal quality, of the same high standard as their lines of crayons and chalks; a paint of recognized superiority—colors that are permanent, smooth working and specially prepared so as to yield color freely to the brush.

THE CHURCH AND SOCIAL WORK.

(Continued from Page 24)

slave who shed his blood for the faith was honored by the Church as a martyr, and all the Christians, both patrician and plebeian, attended the Holy Sacrifice of the Mass said over his tomb.

The Church has been accused of approving of slavery, but it never either accepted it or sanctioned it. In the course of years, through the influence of the Gospel teachings, slavery was wiped out from Europe, but those who were then called freed men did not enjoy liberty in the sense that we understand the word. Though they were raised from a state of degradation and placed in a position of self dependence, yet they were in a way attached to the soil, with the obligation of rendering certain fixed services, and this new phase of their lives was called serfdom. In dealing with the new situations of the serf, the Church brought help and encouragement by association with him in his labor, and by gradually ameliorating the incidents of his position.

The Middle Ages have been incorrectly termed the "Dark Ages," for who preserved for our day the many precious treasures of the ancient writers, but the untiring monks, who labored with quill in hand, for as yet the wonderful art of printing had not been invented. Day by day this tedious work was persevered in, inspired by the motto "Laborare est orare." And have not the generations ever since enjoyed the fruits of this labor, and can not the Church be said to have thus done much social work, by enlightening the minds of the masses, from these storehouses of learning? Again if we inquire to what many of the villages of Europe owed their origin, we shall find that they were the outcome of seeing the Monks hard at work, engaged in tilling the soil, quite a refutation of the slanderous epithet, "the lazy monks of the Middle Ages." These were object lessons for the people living in the neighborhood of the monasteries, and stirred their interest to turn the barren fields into thriving farms, and these in turn by their rich crops drew more settlers into the vicinity. Before long a flourishing village surrounded the monastery, thus changing these wild children of nature into thrifty, prosperous farmers. Our own American poet, Longfellow, has commemorated in the Legend Beautiful the daily custom which the monks of the Mediaeval period had, of feeding crowds of poor starving human beings at the gate of the monastery. Was not this social work?

But the enemies of the Church have sometimes used such texts as "Woe to you who are rich, for you have your consolation; woe to you that are filled, for you shall hunger," as arguments to prove that the Divine Founder of Christianity condemned all wealth, and our modern Socialists would like to prove that Christ's doctrine was a forerunner of that in our own day which wishes to reduce all classes to a common level. But any passages separated from their proper context will present quite a different aspect to that same text when found in its original setting, and so it is with these quotations from the Gospel. Nowhere in the New Testament do we find the possession of private property condemned. Although Christ owned nothing, and lived on the charity of the people and holy women, yet we see He showed no disapprobation of the holy women who followed Him, for keeping their possessions. He dined with Simon the Leper, who was very wealthy, and was a special friend of Lazarus and his two sisters, who enjoyed a considerable amount of this world's goods. Zachaeus, too, who was very rich, was honored by the words addressed by our Blessed Lord to him when up in the sycamore tree "Zachaeus, make haste, and come down, for this day I must abide in thy house."

The enemies of Christianity again at times distort certain texts of the Gospel, as "Behold the lilies of the field; they labor not, neither do they spin," and using them as an argument to prove that Christ taught improvidence and laziness. But here again the words are taken out of their context, for the example of our Lord's laborious life of thirty years at Nazareth proves beyond a doubt that He wished to teach all men that His doctrine was in perfect accord with the command of God as laid upon Adam and Eve before and after the fall: "God placed Adam in the garden to dress it, and till it," . . . "Thou shalt eat thy bread in the sweat of thy brow."

A very marked way in which the Church showed its activity in social work is the part it took in the Guilds, and when the town people of a certain place in England were

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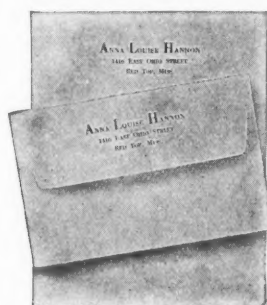
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asked about the origin of Guilds, they answered that their origin went back to when no man could remember. The object of the Guilds was to protect the various trades, to offer amusements for the people, to consecrate them through its association with labor, and to take care of the members who fell into want. The Guilds were not founded by the Church, but were fostered and grew up under the shadow of the Church. A certain ecclesiastical stamp was impressed on these corporations by the union of labor with religion and the Church. Each guild had its own patron saint, who according to tradition had fostered that particular branch of industry, and whose feast day was celebrated by attendance at Church and processions. Maintained by general contributions, each supported its own special charity, and was attached to some particular church where it had its particular pictures, altars, or chapels. Each felt a kind of ownership in the house of God, and had its own appointed seats in it. The guilds had Masses said on appointed days for their members, living and dead. A great many perhaps of the most charitable institutions and hospitals of central Europe were founded by members of the guilds. At the close of the fifteenth century there were seventy such institutions at Lubeck, eighty in Cologne, and over one hundred in Hamburg.

(Concluded in May Issue)

MEMORIAL DAY EXERCISE.

(Continued from Page 26)

When we have justly given back again
The maimed body and bewildered brain,
New strength and light and will take one's part
In the world's work at field or desk or mart,
When this old joy of living we restore,
We shall have paid a little of our score.

When we have given to earth's stricken lands
The service of our minds and hearts and hands,
When we have made the blackened orchards bright,
And brought the homeless ones to warmth and light,
When we have made these desolate forget,
We shall have paid a little of our debt.

For the youth they gave and the blood they gave
We must render back the due;
For every marked or nameless grave
We must pay with service true;
Till the scales stand straight with even weight
And the world is a world made new.

Memorial Day Bibliography.

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Their Victory Won—Florence Earl Coates—Harper's Magazine.

GROCERY SPECIALIZES FOR WHOLESALE CONSUMERS

Big Business Built Up by Meeting the Needs of Hotels, Restaurants and Institutions in the Way of Quality Products Put Up in Packages of Most Convenient Size for Their Use.

One of the largest wholesale grocery houses in Chicago has for the bulk of its customers hotels, restaurants, clubs and institutions. It does not sell to retail grocers. Its goods are put up mainly in bulk packages for the economy in cost and convenience of handling for those who feed one hundred to a thousand or more at a meal. In canned goods, for instance, the "No. 10" package predominates in the sales, as this is the most suitable size for those who cater at wholesale.

Serving this particular class of customer has made this wholesale grocery house probably the largest handler of No. 10 size cans in the world.

Thirty-eight years ago, John Sexton, then specializing in teas and coffees for hotels, restaurants and institutions, laid the foundations for the firm of John Sexton & Co., of which he is the president. His blends of teas and coffees pleased his customers. He gave his individual attention to standardizing blends to please certain tastes. His success in keeping quality up to standard, and winning the confidence of customers by "delivering the goods," brought from them many requests that he supply other commodities. So it was that in 1883, he embarked in the wholesale grocery business which, from that beginning, has grown into a national specialized service, requiring the firm's present quarters in Chicago, located at West Illinois Street, and the north branch of the Chicago River, with building frontage of 420 feet and a floor area of about eight acres. The present building is four years old. It is owned by the firm and was designed especially to meet the requirements of a still growing business, and combines manufacturing with warehousing, cold storage, and a scientifically equipped receiving and shipping department.

The shipping department is under three heads: freight by railroad freight car, for which the provision is to load six cars on the track at one time under cover; the tunnel shipments, by which less than carload lots are sent from the shipping room direct to railroad freight houses at the different depots on tunnel cars; and the city and suburban delivery.

In a tour of the plant, guided by Mr. Sherman J. Sexton, sales manager, our first visit was to the assembling and shipping department. We entered a very large room with aisles lined with bins several decks high, loaded with what Mr. Sexton called "less than case," this being the department where orders for less than case lots are collected and assembled on trucks for conveying to the shipping room below. These trucks are wheeled up and down the aisles, and the packages taken from the bins and carried to the far end of the room, where they are delivered to a gravity conveyor which takes them by spiral slide to the floor below where they are loaded on cars for the tunnel. These cars run on narrow gauge tracks to and into the elevator for "down to tunnel," the drop of which is 70 feet. At the bottom of the shaft the tracks on the elevator floor are aligned with the tracks in the tunnel, which here is a private tunnel that connects with the main underground tunnel system of Chicago, thru which millions of tons of freight are carried every year without once reaching the street. We saw in the tunnel several Sexton cars already loaded and waiting for the full trainload to be made up to haul to the different freight depots. The track on the other side of the elevator car is for the returning empty cars. Mr. Sexton said that about eight tunnel cars a day are sent from this plant thru the tunnel, thus expediting the service for out-of-town customers. Upstairs on the railroad track, we saw one freight car loaded with packages all consigned to one institution in Cincinnati.

City delivery is by a fleet of forty wagons, supplemented with ten motor trucks for the suburbs. Every morning at seven o'clock the forty wagons, which have been loaded thru the night, start off for the city delivery. There are four deliveries a day, two regular, and two special. We were told that a rush order received before ten o'clock in the morning would be delivered by noon. The horse and wagon for delivery in congested districts is maintained as the most serviceable way. The John Sexton



Mr. John Sexton.

wagons are a Chicago institution. They have been on the streets for thirty-eight years, and have become a sort of trademark of the grocery life of the city.

Mr. Sexton called our attention to the packages of catsup, chili sauce, flavoring extracts, and the like, put up in gallon jars for kitchen use; to other commodities packed in containers most convenient for restaurant requirements.

* * *

We took the elevator to the upper floors for a tour of the laboratories and the manufacturing department for extracts, syrups, preserves, gelatines, mincemeat, baking powder, and other goods prepared and marketed under brand names. There is the "Pride of the West" brand which denotes the superlative of quality; the Edelweiss brand, their specialty, which is a fancy grade, suitable to the best trade, and has the largest sale; the LaSalle brand, Kenmore and other trade marked labels. In the laboratory, the head chemist explained the care taken in assuring quality. There is a standard that governs in the raw materials, for, as it was explained, good goods must be good all the way thru from source to market. We saw original packages of vanilla beans received direct from Mexico, also many other supplies for the extracts. Mr. Sexton showed us where they were making the extracts.

We saw the syrup department where maple and corn syrups are made, 3,600 gallons at a time, put up in five and ten-gallon containers; the output about 10,000 gallons a day. He showed us where they were making apple butter and preserves to the extent of fifteen thousand pounds a day. "We make all our own so we know what's in them," he said. For the "Pride of the West" brand they were using very large kettles. Most of the product was taken direct from the cooling tanks and fed into ten-pound and thirty-pound sanitary containers. They were putting apple butter up in 100-pound sanitary drums. They were making gelatine goods, such as Edelweiss jelly powder for desserts, at the rate of five thousand pounds a day.

We saw them making mince meat in large batches in three different formulae. Mr. Sexton mentioned the fact that they had the Statler contract for Edelweiss mince-meat for all their hotels.

We were shown the baking powder making department where the bulk of the output is pure phosphate, which

kind is now most in demand, Mr. Sexton said.

We also saw the honey department where they put up a special blend of white clover, basswood and alfalfa honey.

The fruits for the fruit juices and preserves are purchased in season and stored in immense cold storage rooms in the building, where they are kept frozen solid until needed. The refrigeration is by a 100-ton Kroeschell machine, which chills the several units, three or more of which are used, for fish, lard, cheese, etc.

Coffee has always been a leader with this firm, since coffee virtually gave it its start, and today receives in large measure the personal attention of the founder of the firm. The green coffee berries, imported direct from South America and the East Indies are mixed and roasted on the top floor and delivered thru hoppers and tubes to the floors below, the final drop into package or container; the purpose being to keep fresh roasted coffee for delivery, and the policy not to supply an institution with more than thirty days' supply, so that the coffee does not lose its freshness. About twelve blends are standardized, and special blends are made to meet special requirements of local water supply or particular taste. The Edelweiss, Country Club, Kenmore, and LaSalle are popular blends. The bulk of the coffee is put up in drums and barrels.

We met Vice-President H. R. White, head of the canned goods department, and an expert in his line. In reply to questions, Mr. White said that goods are being canned nowadays that were little dreamed of for this purpose ten or fifteen years ago. He cited in particular, spaghetti, which is sold in canned form in large quantities; and while it may be a little more costly to the consumer to purchase in this way, they have the spaghetti with a savouriness and care in preparation not possible in the average kitchen. He instanced many types of catering where the canned spaghetti is used to advantage. He spoke of canned pork and beans as a relishable food in great demand because of ease in handling by the caterer in the preparing and serving.

He told of the great care in selecting the best canned goods, and of the trademark guarantee; in other words, the goods must give satisfaction to the buyer.

General Manager D. E. Upton, who is first vice-president, said the John Sexton Co.'s business is built on economy, quality, and service. The firm, he said, never touch a job lot of goods. They buy at the source of supply, whatever part of the world it may be. The reputation of the firm is staked on "what's in the can," and the success has come from repeat orders.

The officers of the company, without exception, have grown up with the business, and most of them have from twenty-five to thirty years to their credit. The treasurer is E. A. Egan, and the secretary, W. M. O'Leary.

Our Little Journey thru the John Sexton & Co. plant was intensely interesting, especially to one who is interested in the producing and marketing of wholesome foods, and in the conservation of foods as demonstrated in this plant by the canning and preserving, so that the fruits of the fat years can be carried over to meet the needs of the lean years.—The Hotel Monthly.

BANISH MONOTONY. Sister M. Miriam, O.M.

You plan every school day, why not every recitation? There is no greater foe to drudgery and monotony than a well-planned period. Once tried it proves indispensable. From the first grade to the twelfth it ensures a refreshing hour. I have found a three-part division of a forty-five minute period satisfactory in the upper grades, for, even advanced pupils appreciate variety. In the lower grades a similar division of a shorter period may be made. The following, although too varied to be typical, has proved helpful in a freshman English class:

Concert recitation of a lyric poem	5 minutes.
Rapid oral grammar drill,	7 minutes.
Spelling lesson,	8 minutes.
Assignment,	5 minutes.
Three-minute talks by two pupils,	6 minutes.
Enoch Arden.	19 minutes.

Of course the teacher must never forget that the best program will often be a deviation from any set program. Here as elsewhere, the method, to be successful, must be elastic.

CLOISTER CHORDS.

The Old Order Changeth.
Sister M. Fides Shepperson.

I.

Crater Lake is tranquil. Its blue waters rest well in the cup of the old volcano.

Geologists tell us that once upon a time Mt. Mazama reared its curly head of flames fifteen thousand feet into the air. It towered proudly above its cyclopean comrades that formed the Cascade range, and that once, as beacon lights, guarded our Pacific slope and lit up with red splendor the jungle fights of the pre-historic era. And one night when Mt. Mazama had almost attained to the goal of its daring dreams, when its flaky flames, rolling upward on clouds and smoke, had ascended unto the heavens and out-glittered the true stars—why even then came the toppling tremors, the cataclysmic crash, the fall of the flames even from the heavens to the yawning crater abyss. The volcano had collapsed, had fallen in upon itself. The cosmic forces had checked disorder: the true stars won.

Nothing lies so fearfully still in death as the violent force which has violently ended. Some pangs of its fierce defeat seem psychically static over the spot where it struggled and fell and—ceased to strive. But Time, the healer, dissipates the spell, so that today only a weird and awful gentleness broods over the deep blue waters of Crater Lake—the heart of the old volcano.

II.

And the true stars won. These are days of volcanic upheavels. Old values are changing. Conventionalities are falling away, as outgrown garments, from age-revered customs and modes of thought.

Strange lights glitter in the sociological heavens: cometary splendors arise and lead—whither? Into the Better Forever Era, as seen by the ardent advocates of Bolshevism? Into a European French-Revolution as seen by the conservative? Into world-pandemonium out of which some Lucifer Napoleon shall arise to organize, control, and lead to fresh horrors of conquest? And thence to a puerile Congress of Vienna that learns nothing, forgets nothing, and futilely strives to rebind the stalwart nations with the old swaddling bands? But does history necessarily repeat itself? No. Similitude is not sameness; the spiral differs essentially from the circular.

The Hegelian student of history sees the "world-spirit" urging inevitably upward and on. Crises there must be in the process, and the conflict of crises results in wars and in world-wide confusion; but the Spirit, purified from its accumulated errors by the searching strife, and taking with it, as connately its own, whatever of good may have resulted from the clash of crises—goes its way eternally upward and on.

III.

From good to greater good by way of evil; from self, through otherness, to a fuller and richer self; from life, through death, to life; from God to God by way of the worlds—so moves the triadic process, so ascends slowly, painfully, yet spirally, the "world-spirit" whether impelled and upheld by the Hegelian Absolute or the Will of the Christian God.

"From thy Will stream the worlds." Browning.

Faith is an easy way to God; philosophy, a hard way: their intermingling makes a pleasant road, along which Augustinian roses bloom and fair Franciscan lilies. 'Tis the peaceablest place in the world—this "studious cloister's pale" an the way to God. Not even the fall of Mt. Mazama could long disturb its hopeful quietude. They that walk therein are not unduly disturbed as the old Order changes; they are not afraid of the dread glitterings in the sociological heavens. They see indeed the volcanic unrest, they hear the mutterings of the mountains, but they turn, by habit, towards the eternal; their eyes are fixed on the true stars—the stars that win.

There are many who want me to tell them of the methods and systems and secret ways of becoming perfect; and I can only tell them that the sole secret is a hearty love of God, and the only way of attaining that love is by loving. You learn to speak by speaking, to study by studying, to run by running, to work by working; and just so you learn to love God and man by loving. All those who think to learn in any other way deceive themselves.—St. Francis de Sales.

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THE PERSONALITY OF THE RELIGIOUS TEACHER

Sister Mary Michael, Sister of Charity.

(Continued from March Issue)

Although personality connotes, especially, qualities of mind and heart, yet it includes also external appearances which are frequently indicative of character. The very title, religious teacher, demands an exterior regulated according to order, modesty, and decorum. The remembrance which the children should have of the appearance of their teachers should be a joy to recall. Properly cared for teeth and nails; spotless linen and habits, all make up the exterior propriety which gives evidence to the children of the orderly mind within. "There are only two sisters in our school who look clean and neat all the time," said a pert young Miss of twelve years in a moment of vacation reminiscence. But while care and cleanliness should be evident, fastidiousness should be avoided and a religious should never give the impression of the over-groomed and too-highly manicured lady of the world.

As an adjunct to personal appearance, the manners of the religious teacher, founded as they are upon exalted sentiments, ought to be irreproachable. The extremes of restraint as well as of freedom should be avoided. Anything that savors of levity, buffoonery or frivolity, distortions of the countenance, tossing of the head, worldly or indolent attitudes, unbecoming in any lady, are abhorrent in a religious teacher. On the other hand the religious teacher must not be so grave as to be insupportable. A "vinegar aspect," and an "unmannerly sadness" in an otherwise perfect individual would lead children to prefer for teacher, as Portia did for suitor, "a death's head with a bone in its mouth" to their "weeping philosopher." Sorrows enough await the children of men without having their early life shadowed by the gloomy morning face of their class mistress.

A cheerful religious does not neglect these minor amenities which react powerfully on the characters of children: the gracious morning salutation; the frequent, "Pardon Me," "Thank You" and "Shall I—" in the give and take of busy work; the cordial and respectful greetings to visitors, and the numberless other ways of showing that a perfect personality always takes gracious cognizance of the rights and needs of others. But let the aspirant to fine manners never condescend to mannerisms—worldly intonations, priggishness, and any other excrescences which sometimes choke the growth of cultured habits. The rules of all religious congregations furnish the great safeguard of simplicity.

In connection with the exterior of the religious may be mentioned the strong cuble power of the eyes and voice. Little breaches of order can be controlled by a glance; one look from a strong teacher is often more effective than a lengthy philippic. A firm deep voice commands attention; a kindly mellow voice adds a new pleasure to study; a hesitating, timid voice is fatal to discipline; and a high rasping nervous voice is so irritating as to be the greatest drawback to the successful presentation of a lesson. The present day interest in phonetics and voice culture is a sign that the power of the human voice is recognized as an important factor in education. No teacher who aims at success can afford to neglect her speaking voice, or the ordinary rules of grammar.

The scope of this paper precludes an exhaustive study of all the qualities necessary to the perfect teacher. Many treatises on pedagogy furnish ample exposition of the necessary mental attributes—scholarship, thoroughness, alertness of intellect, originality and the power to kindle interest. To have these she must be an enthusiast, for nothing short of enthusiasm can give to drudgery that buoyancy which makes children love knowledge. How the little eyes follow the movements of the teacher if she goes joyously and earnestly through the day's routine. In the classroom of the enthusiast there is none of the deadly dull repetition, day in and day out, "Open your books at page 99 and read," while the stupids sit in dull-eyed indifference and the intelligent divert their minds to mischief. "In the Sistine Chapel Michael Angelo has depicted the Almighty moving in clouds over the rugged

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The personal and close attention of the teacher to the pupil's needs necessitates the use of supplementary work. Hitherto, teachers have been obliged to search here and there for appropriate material which, when found, had to be written on the blackboard for the pupils to copy; and while this method produced very satisfactory results, yet it was extremely wasteful of the time and energy of the teacher and of the pupils.

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earth where lies the newly created Adam, hardly aware of himself. The tips of the fingers touch, the Lord's and Adam's, and the huge frame loses its inertness and rears itself into action." Blessed is that teacher to whom the Lord has transmitted the power of infusing life into unawakened intellects.

But, all things considered, the foundations of a great personality lie in the moral attributes which make up a great character. Only the essential can be noted in this sketch. The first of these is justice. Youth is quick to notice anything that savors of partiality. If "our teacher" is "fair" and has no "pets" children will endure cruelty with a certain amount of cheerfulness feeling that it is even-handed though not over pleasant.

Allied to justice is truthfulness. That high veracity and delicate sense of honor which mark every lady should be an outstanding characteristic of a nun in her intercourse with her class.

Of the same category as truthfulness in sincerity—not a harsh candor, however, but an honest understanding between the teacher and her young charges. The keen intellects of childhood detect almost instinctively the conscientious worker.

Another most desirable trait, and a rare one, is a sense of humor. Nothing will put to flight more effectively the shadows in the rocky heights of knowledge than a good laugh, once in a while in moderation.

The crowning moral asset of the teacher is sympathy. Socrates was the first who said that a pupil cannot learn from one whom he does not love. We see this constantly exemplified. If the child loves and respects his teacher he believes everything she says and defends everything she does; if he has no respect, if he detests and hates her he will resent her teaching and grow disgusted with knowledge. But, while it is well to win the love of our pupils by trying to understand and sympathize with their interests and amusements, it is not well that we should live habitually in their world; while we show a kindly interest in their games, etc., we should make them feel unconsciously that our own interests are higher—that our enthusiasms are intellectual, that although we show applause for prize-winning, we value more highly duties whose fulfillment brings no applause; and that our world is bigger than the classroom. In our efforts at sympathy we are very prone to descend to the level of the pupil rather than to raise the pupil to our own. Teacher and pupil cannot naturally be on the same level and in practice it is much easier to descend. The consequence is that the topics of conversation are games, school work and more deplorable still, personalities. "I knew a boy a year or two ago" says H. B. Mayor in an essay in the Nineteenth Century, "who attended a leading public school which numbered several of my friends among its masters. I asked him how he liked his teachers. 'some of them are all right' he exclaimed, 'but they all hate one another like poison.' I expressed my surprise. 'Oh, everyone knows' he said, 'that if you want to please one of them you have only to tell him a story against another; we always do when we go out to tea with a master.' This was of course a libel, but it shows how our motives may be misinterpreted, when we are only anxious to make the pupils realize that we are human beings and can appreciate a joke at the expense of our own order."

Another way in which sympathy runs wild is in the constant desire to talk virtue into children. The teacher whether she like it or not is exercising an indirect moral influence for good or evil every hour of the day, far more powerful than words can be, for it is not by what she says but by what she is that her pupils are really guided. If the high ideals of some of the little pupils were revealed, they might put to shame by their contrast the comfortable and respectable compromises which are satisfying their elders. Of course, necessity and duty compel verbal instruction, but our words should be well prepared—our advice given with the utmost caution and self-distrust, and it would be well for most of us to remember "that the fewest words will probably do the least harm in the long run." If when young people who have caused annoyance in the classroom see the human flush of anger and the kindling eye of natural impatience instantly and with apparent effort controlled by the will, and their fault corrected calmly, they have received a better instruction

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on the moral virtue opposed to anger than if they had listened to an hour's dissertation.

We shall now look for those special qualities which should distinguish the "religious" teacher. The chief, and, in fact, the one which comprehends all the others, is, undoubtedly, **unworldliness**, which connotes necessarily zeal for God's glory through the salvation of her pupils. Children must recognize that their teacher is not only a learned woman but, also and first, that she is a holy and zealous one. The "religious" teacher should feel that when the eager eyes of childhood look to her they are asking not "what must we do to be perfect scholars, perfect musicians, or perfect artists?" but "What must we do to possess eternal life?" Does this mean that pious remarks must be irreverently interjected into secular subjects? Not necessarily! But the nun whose life is deeply spiritual cannot help but find occasions to set before the students apparently incidental maxims and examples of morality, which will often produce more effect than the regular instruction of the day. We cannot afford in this our day to become absorbed in purely secular education. God is now denied entirely in the schools, or what is worse, He is ignored. Against this negation and indifference our schools and our teachers must stand forth bravely in the interests of Christ. Our age is one of grave and terrible anxiety for the faith; now, if ever, we need to pray; now, more than ever, children need instructors on fire with love of God and of their neighbor, examples of simple and stirring faith and fortitude—such spirits as made the Catholic poet, Crashaw, remembering the English martyrs, cry out:

"O that it were as it was wont to be
When Thy old friends of fire, all full of Thee
Fought against frowns with smiles, gave glorious
chase.

To persecutions, and against the face
Of death and fiercest dangers, durst with brave
And sober pace march on to meet a grave.
On their bold breasts about the world they bore
Thee,

And to the teeth of hell stood up to teach Thee,
In centre of their inmost souls they wore Thee
Where racks and torments strived in vain to
reach Thee."

The humble Nun in the classroom has not the glorious martyrdom of rack and torment—she has no Tyburne to make her name hallowed; but she needs the splendid courage and fidelity of a martyr to withstand the numbing influence of daily routine, to be in this age of individual achievement a nonentity for Christ. What is more inspiring than those women who are courageous and faithful, "not in the high and ambitious moments of life, but on the obscure dead levels that take the heart out of anyone who does not see the glory of common things?" The work of the Master, the overwhelming realization of the fact that He has deigned to choose her to assist Him keeps the nun at her post day by day, week by week, and year by year.

Unworldliness, piety, zeal, all those qualities which the garb implies must be the first and distinguishing traits of the consecrated teacher. If these are lacking, all are lacking. We have the word of God to assure us that if these are present, all are present: Seek ye first the Kingdom of God and His justice and all these things shall be added unto you.

What must be said in conclusion regarding the statement that personality is inborn, that personal power exists in an individual without his knowing what it is? Must those who have learned by experience that their influence over others is negligible, despair of improvement? It cannot be denied that some people are naturally more striking than others, but it is equally true that all can cultivate to a higher degree the qualities which make for success. Let us look at one method of improvement which has been so written up as to become classic.

"I have often observed," says Burke, "that on mimicking the looks and gesticures of angry, or placid, or frightened, or daring men, I have involuntarily found my mind turned to that passion, whose appearance I endeavored to imitate." The truth of the foregoing statement many a teacher can affirm on recalling her first months teaching when, being obliged to pose before a class as a dig-

nified instructress, she found the reaction spirit; the outward semblance had produced the inward feeling. Again, how often has the gloom of the morning spirit been radically dispelled by the courageous acting of that difficult counsel: Keep smiling. Everyone knows by experience the potency of attitude if the will is not deliberately set against it. If any should doubt it let her try to study, let us say, Formal Logic, in a comfortable armchair. The teacher anxious to become a force in her classroom will not neglect this great law of nature. No general plan can be given for the development of character, but the particular examen made of the positive exterior acts of the quality we wish to acquire will be a treasure store of assistance.

Many recent treatises on Personality Culture give useful lists of desirable qualities and suggest that the aspirant after Personality give herself an introspective examination and evaluate her physical, mental and moral equipment. The following has been selected as a typical epitome of self-scrutiny.

General Appearance,
Initiative,
Voice and use of English,
Teachability, or the willingness and eagerness to accept assistance,
Justice,
Resourcefulness,
Self Control,
Poise,
Posture—standing, sitting, walking,
Adaptability,
Self-reliance,
Promptness,
Enthusiasm,
Industry.
Tact,
Optimism,
Loyalty,
Sense of Responsibility.

To these the religious teacher will add the virtues of her calling: piety, zeal, prudence, and charity with its many subdivisions—evenness of temper, unselfishness, etc. Since the examination takes place in the inner court of conscience there need be no fear of giving 100 per cent. Thus a teacher may be 100 per cent in every subject in the list except Voice, and her whole career a failure because of her disagreeable tone. Let her work that up, and then attack another weakness.

What now remains to be said to those of us who, having tried every method of self-improvement, look back on long years of effort as on a stormy sea strewn with wrecks? We have never known success. In so far as human evidence can testify our life work has been a failure! A failure! Ah! let us not judge the teacher's reward by the standards of time. The value of the selfless life of the religious instructor is rarely appraised correctly in her own generation. Many lives go out in darkness, and the light which they have passed on to others bursts to flame only after they themselves have gone. We are now celebrating the sixcentenary of Dante—of Dante who died an outcast from the city of his love, a material failure in his own age; today the whole world sings in harmony, "Onorate l'altissimo poeta." Do we need a higher proof that the most sublime sacrifice is oftenest unrepaid with success? Let us look at Calvary. He Who died thereon chose failure and rejected reward; and He is the Great Master, the Divine Exemplar of the religious instructor. Assuredly, we teachers must look for our reward beyond time; we must await the fulfilment of the glorious prophecy which makes mention only of work, and speaks not of failure or success:

"They that instruct many unto justice
Shall shine as stars for all Eternity."

To give to the body, the mind, the will, the heart, the imagination, the conscience, the power and beauty proper to each is the business of education; and it is the business of the teacher therefore to lead his pupils to become self-active in their whole being and in every direction. His purpose should be to strengthen and supple the body, to confirm the will, to purify the heart, to quicken the mind, to fortify reason and to make conscience sovereign.

PRIMARY EDUCATION IN SPAIN.

(Continued from Page 13)

The professors who teach in the Normal Schools in Spain receive their training in the School of Higher Studies at Madrid, and in the universities. They receive a salary based upon the number of years of service, varying from 5,000 to 12,500 pesetas per annum. Royal decrees were issued in 1898, 1900, 1903 and 1914 touching the courses and administration of the Normal Schools; that of 1914 aiming at bringing them up to a modern standard, and the attainment of this aim, it might be said, has been facilitated largely by the enlightened zeal of the teaching staffs in the various Normal Schools.

The decree of 1914 determined that the course in the Normal School should extend over four years, and established an entrance examination. The work taken up in the Normal Schools in Spain is both academic and professional. Students pursue courses in the following subjects: Geography, History, the Spanish Language and Literature, Pedagogy and the History of Pedagogy. Physics, Chemistry, Natural History, Agriculture, Mathematics, Religion and Morals, French, Music, Drawing and Writing. In the Normal Schools for girls the students devote a certain time to Needlework and Domestic Economy. During the last two years there is practice teaching for the students in the graded school attached to the Normal School.

Every Normal School must have a regular staff of six teachers, who have charge of the following six groups of subjects: (1) Spanish Grammar and Literature, with exercises in Reading; (2) Pedagogy and the History of Pedagogy, and School Law and Legislation; (3) Geography; (4) History; (5) Mathematics; (6) Physics, Chemistry, Natural History and Agriculture. There are also special teachers for Physical Culture, Drawing, Music, French, Writing, Physiology and Hygiene, Stenography and Book-keeping.

The government and administration of the Normal Schools is in charge of a Director selected by the Minister of Public Instruction from the regular professorial staff of the school. In especial cases the Director may be selected from outside of the school staff. Formerly the right or privilege of selecting the Director lay with the members of the teaching staff, but this was abolished in 1914.

The Normal School course begins on the first of October and ends on the thirty-first of May. The days of vacation between these two dates must not exceed fifteen, independent of religious and national holidays.

The examinations are held between the 20th and 31st of May and are both oral and written. On the results of the examination the candidates receive one of the following qualifications: **Excellent, Approved and Suspended.** Those who receive the last must submit to a second examination in September.

The following are the studies pursued in the Normal Schools in Spain: First Year:—Religion and Sacred History, Theory and Practice of Reading, Writing, General Ideas of Geography and Regional Geography, General Ideas of History and History of Antiquity, Ideas and Exercises in Arithmetic and Geometry, Physical Education, Music, Drawing, and for girls, Needlework.

Second Year:—Religion and Morals, Spanish Grammar, Writing, Geography of Spain, History of the Middle Ages, Arithmetic and Geometry, Pedagogy, Physical Education, Music, Drawing and Embroidering, and Cutting and Designing in Whitewear for girls.

Third Year:—Spanish Grammar, Universal Geography, History of Modern Times, Algebra, Physics, Natural History, French, Pedagogy, Practice in Teaching, and for the girls, Dress Designing and Artistic Needlework.

Fourth Year:—Elements of Spanish Literature, Research Work in the Geography of Spain, Contemporary History, Rudiments of School Law and Legislation, Chemistry, Physiology and Hygiene, French, History of Pedagogy, Practice in Teaching and Agriculture for the boys, and Domestic Economy for the girls.

As stated in the work, "Primary Education in Spain," by Manuel B. Cossio, Director of the National Pedagogical Museum in Madrid, there seems to be a certain difference existing between the character of the young men and women who attend the various Normal Schools in Spain. The male students generally hail from a rural

population or from a class less suitable, such as artisans and small traders employed on a small salary, and enter the school for the most part with nothing but rudimentary instruction obtained in the primary schools; while the young girls enter the school with their primary instruction less neglected, and assuredly with a general formation more considerable and uniform.

We might, however, add here that this difference, as officially set forth, in the intellectual character of the two sexes, might be traced to another cause: the fact that so many girls in Spain receive their training in private schools or academies conducted by religious whose work is of a more solid and cultural value. Not a little of the best secondary education imparted to girls in Spain is given by religious communities of women who hail from other countries, such as the Ladies of Loreto, from Dublin, Ireland, who conduct six academies in Spain.

School is in session for three hours in the forenoon and three in the afternoon save during the months that the teacher conducts a night school for adults, when the school work in the afternoon occupies but two hours. Each lesson assigned occupies from thirty to fifty minutes. There is almost always a class each day, in the forenoon and afternoon, in Reading and Writing; and the same may be said of Arithmetic and Grammar and Christian Doctrine. The subjects less frequently taught are Geometry, Geography, History and Natural Sciences, which are taken up from one to three times a week.

School Inspection is composed of General Inspection, Provincial Inspection, and Local Inspection. There are three Inspectors-General of the first class, one of these with a salary of 12,500 pesetas a year, the other with a salary of 10,000 pesetas; and an Inspector-General of primary teaching with an annual salary of 10,000 pesetas.

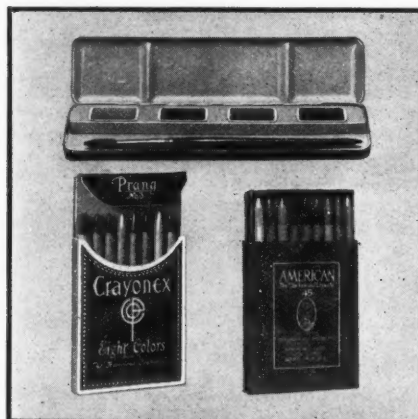
An interesting thing in connection with school inspection in Spain is the fact that about ten years ago women received appointments as inspectors of primary education. The advanced woman, or, as the French call her, *la femme emancipee*, may not be much in evidence in Spain, yet in the true sense of intellectual advancement, the Spanish woman is little behind her sister of other lands. In England, for instance, while the female characters of Shakespeare's dramas were first assigned to boys—and this continued well into the seventeenth century—the female characters in the Spanish drama, when presented on the stage, were interpreted by women as early as 1534.

In Spain there is a superannuation or pension fund for all teachers engaged in primary education who, having held a certificate of qualification at the date when the superannuation law was passed, in 1887, had served fifteen years in teaching a public school, and through infirmity are unable to continue teaching, or have attained sixty years of age. The superannuation is based upon four periods of time service: twenty, twenty-five, thirty and thirty-five years, and yields respectively the superannuated teacher, according to those years of service, fifty, sixty, seventy and eighty per cent. of the largest salary which the teacher had enjoyed during any two years of service; but in no case must this annual pension exceed 2,000 pesetas. The widows or legitimate children of teachers superannuated, or of those who died while exercising their profession, have a right to two-thirds of the original pension.

It may be well to note here that in estimating the salary standard that prevails in Spain, the purchasing power of the peseta must be considered. In normal times the peseta equals about the French franc, that is, eighteen cents. It is now worth about thirteen cents.

Spain is by no means a dear country, the cost of living being little more than a third of what it is in America. It will, therefore, be seen that men and women engaged in educational work, who have an annual salary of eight, ten or twelve thousand pesetas, fare very well. It should be observed, too, that the women engaged in Normal School work, or as Inspectors of Schools, receive the same salary as men. This, we think, is both justice and true progress as regards the advancement of women; and there are several nations that might copy Spain in this respect.

No doubt there is much to be desired yet in the educational system of Spain; but time will surely remedy all defects. In conclusion, may we acknowledge our indebtedness for the data which made this paper possible to the Director of the National Museum of Pedagogy in Madrid, and to Prof. Pedro Chico, the scholarly and progressive Director of the Normal School in Soria, Spain.



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NEWS NOTES OF INTEREST.

The appearance of members of the Sisters' orders at the polls generally at the recent registration for the primary in Chicago, caused something of a sensation in many of the precincts, where no nun had ever registered before. In Milwaukee this privilege has been exercised for several years.

The first unit of college women to enlist under the banner of the National Council of Catholic Women was enrolled recently, when students of St. Mary-of-the-Woods College, Indiana, organized a Women's Council and affiliated with the national body.

The University of Notre Dame conferred the Laetare medal Sunday, March 26, upon Charles Patrick Neill, former commissioner of labor. This honor is annually conferred upon some member of the Catholic laity, whose service to the public at large is deemed worthy of recognition, on Laetare day, which is the fourth Sunday in Lent.

Dr. Neill is director of the National Catholic Service School for Women. He served as U. S. commissioner of labor under three presidents.

Students in Marquette University, Milwaukee, have volunteered to teach groups of workmen in the Catholic parishes of the city, using as their text the Catechism of the Social Question issued by the Social Action department of the National Catholic Welfare Council.

St. Louis university has acquired the Christopher estate, including seventy-five acres situated on the Mississippi river, six miles below Jefferson Barracks, for use as a social study center by the members of the Laymen's Retreat League. The principal improvement on the property is a residence known as the "White House." The price is said to be \$45,000.

By the terms of the will left by the late Msgr. Frank A. O'Brien, the estate of the late dean of St. Augustine Church, Kalamazoo, Mich., valued at from \$17,000 to \$20,000, was left to Nazareth Academy for Girls. The estate included a sum of \$4,000, given to the aged pastor on the day he retired from active service last Fall.

Most Rev. Austin Dowling, Archbishop of St. Paul, is one of the teachers in the School of Social Studies, now open at St. Thomas' College, St. Paul, Minn., under the auspices of the National Council of Catholic Men. Public speaking, civics, economics and church history will be taught.

A letter from the State Board of Education, to Rev. Wm. E. Cogley, S. J., president of St. Mary College, St. Mary's, Kansas, accredits that institution as a senior college.

St. Mary was accredited with the State University last year; this latest affiliation will facilitate the accrediting of the college with the North Central Association.

English Catholics are worried about the future of their school. A new scheme of education is to be tried, and

from the looks of things Catholic schools may be deprived of the State support they have been receiving. Catholics make three irreducible demands; to keep inside the full flow of the national system; to retain Catholic schools for Catholic children under Catholic control, and to be given a special privileged position under any new scheme.

Three Catholic school boys and one Catholic school girl sat in the selected seats in March and were decorated and photographed as the champion spellers out of 200 contestants, representing fifteen schools in the town of Cicero, near Chicago, Ill.

Two of the schools that entered pupils in the town's annual spelling test were Catholic parochial schools, and the other thirteen, public schools.

Two Catholic Chinese girls will enroll themselves in the student body of Seton Hill College, Greensburg, Pa., next year. Both are well educated young women and come from splendid families. They will be the first Chinese girls to come to America under Catholic auspices or to enter a Catholic college.

Ten thousand dollars offered by the National Education Association as a prize for a "code of morals" to be taught to pupils in American public schools, has been awarded to Dr. William J. Hutchins, president of Berea College, a Protestant institution. The money was given by an anonymous citizen of Chicago.

A prize of \$20,000 for the best plans for teaching this code was won by a group of teachers in Iowa.

Three projects that promise to have on important bearing upon Catholic historical endeavor in the United States, and throughout the world, have been announced by the American Catholic Historical Association, and will engage the special attention of its members this year.

They will include the preparation of a universal bibliography of Catholic Church history in all languages, a complete study of the present status of Catholic archives in the United States, and the compilation of a list of subjects of books most needed by American scholars on historical church subjects.

An honor roll in school savings banking has just been issued by the Savings Bank Division of the American Bankers Association, the different cities being ranked according to the percentage of enrolled pupils who were actively participating as depositors. No school system will be eligible to this list until the percentage of depositors attains seventy-five.

Aquinas Institute is the name given to the new Catholic College which Right Rev. Thomas E. Hickey, Bishop of Rochester, and several priests and laymen have incorporated as an institution for secondary studies. The new college will be established in Rochester.

Enlargement of the College of St. Teresa to university proportions and a change of name to Teresian University has been announced by the Right Rev. Patrick R. Heffron, D. D., Bishop of

Winona. It will be the first university for Catholic women established in the United States, it is claimed.

A new college, to be known as the Roger Bacon School of Science, is to be added to the institution. This will be limited to those branches of science in which women are interested, with special applications to chemistry and biology. It is to be modeled after the Sheffield School of Science at Yale University.

The St. Claire College of Education, nationally known for its work of the last two years in training members of religious sisterhoods for teaching in the parochial schools, will be included in the university. St. Claire Academy, however, will be abandoned after the commencement of next June.

To prevent disappointment to hundreds of pewholders of the Cathedral and others who might not have found room in the Baltimore Cathedral, the ceremony of conferring the Pallium on Most Rev. Michael J. Curley, Archbishop of Baltimore, set for April 27, has been called off.

Two thousand volumes, formerly part of the private law library of the late Chief Justice Edward D. White, will be received by Loyola university, New Orleans, under the provisions of his will. Among the books are several rare works on French law, which was the basis of the present code of Louisiana.

An attempt to make the reading of the Bible a part of the curriculum of the public schools of Illinois in the new constitution which is being framed by the state constitutional convention at Springfield is being earnestly fought by delegates who see in it only the sowing of the seed of future discord and religious strife.

Catholic Educators to Meet in Phila.

On the invitation of His Eminence Cardinal Dougherty, the Nineteenth Annual Meeting of the Catholic Educational Association of the United States and its departments will be held this year in Philadelphia. The dates chosen are June 26-30. The sessions will open with solemn Mass in the cathedral, and the meetings of the various departments will be held in places that are convenient for their needs.

The meetings of the association have become more representative from year to year, and the meeting in Philadelphia will bring together for conference and discussion Catholic educators from all parts of the country.

Famous Quebec Shrine Burned.

The magnificent church of St. Anne de Beaupre, Quebec, Canada, the most famous shrine in America, is a total ruin as a result of a terrible fire, which burned both the church and the adjoining monastery to the ground, the last of March, causing a property loss of \$1,200,000 and a loss of relic and gifts which cannot be estimated in money.

Defective wiring ignited a pile of crutches which had been left in the basilica by those miraculously cured at the shrine. The blaze spread rapidly, in spite of the heroic efforts of the Redemptorist priests attached to the Basilica.

CATHOLIC COLLEGE WEEK—APRIL 30 TO MAY 6

N. C. W. C. Education Department Plans Intensive Campaign for Higher Education.

By Rev. James H. Ryan, D. D., Ph. D.

The first week in May has been designated Catholic College Week. By sermons in the different churches and appropriate exercises in colleges and high schools, a national effort will be made to lay before our Catholic people, fathers and mothers, boys and girls, the desirability of a college education in a Catholic college. The Church maintains excellent colleges in the United States. But the Catholic people have not risen to their full duty of assisting the development of these institutions, either financially or by sending their children to them.

We need Catholic colleges in the United States; in no country more so than in the United States. The possibilities for advancement and leadership in business and the professions are numerous, but dependent on a preparation which cannot be obtained easily outside of college. Catholics should share in the distinctions which come from eminence in professional, political, and commercial life. They must, therefore, send their children to college so as to have them ready to embrace this leadership when the opportunity presents itself.

The Catholic college was not founded as a matter of chance or to keep our children isolated from the main currents of intellectual thought which flow over the country.

Importance of Colleges.

Catholic colleges are the keystone of the arch of Catholic education. They support the whole fabric of the Catholic system—normal training schools, high schools, and elementary schools. From them come inspiration, guidance, and leadership. Without the Catholic college our system of schools could not continue to exist. If the college fails, Catholic education itself would end in disaster.

Colleges are a secure means of training an alert, upright, and well-educated laity in the arts, the sciences, and in the Faith. Education, divorced from religion, has come to us as a heritage of the French Revolution. The modern state is by principle non-religious, when it is not actively anti-religious. Its educational institutions have been compelled to accept their secular philosophy with the result that today the mere mention of religion in a state college or university is outlawed. The Catholic Church has never bowed to secularism in education. We know that it is a false philosophy because our faith teaches us so. History is likewise witness to the impractical character of a system of educational thought which denies the existence of religion or, by its silence, nullifies the saving power of religion over the minds and hearts of men.

The Catholic college is not a modern invention. It is a definite policy of the Church, consecrated by centuries of acceptance. The first colleges and universities of Europe were founded by the Popes. In the United States, the Catholic college began and grew with the development of the Church. Georgetown University is, over a century old. Numerous colleges were founded seventy-five years ago. At the present time there are more than one hundred colleges for men and women, situated in different sections of the country. Some of these colleges are large institutions; some are small; all are imbued with the Catholic spirit, and are working towards the realization of the highest intellectual, scientific, and moral ideals. Catholics have good reason to be proud of their system of higher education. But they must continue to support it, and in order to do this they must know what it is, what it aspires to be, and how this is to be accomplished. In a word, they need information about our colleges.

Role of Religious Colleges.

The church college is a permanent American institution. It antedates the Revolution. In the century and a half of this country's existence, the religious college has played a role out of all proportion to its size and the number of its students. Educators of every shade of opinion appreciate the value of the small colleges maintained by religious organizations. They acknowledge quite generally that these institutions fill a need in our national life which the large state universities cannot meet. From them have gone forth some of the most distinguished Americans. Leaders in politics, statesmen, judges, professors, scientists, business men, have come from church colleges. The Catholic college has

contributed its share to the quota of well-known Americans.

If Catholic College Week is to be a success and result in increased attendance as well as adequate financial support of our higher educational institutions, everyone connected with, or interested in them, must join together to acquaint Catholic parents with the advantages of attendance at Catholic colleges. The Department of Education, N. C. W. C., proposes the following suggestions which, if carried out all over the country, cannot but lead to a better understanding and appreciation of what the Catholic college is and what it is endeavoring to accomplish:

To pastors we suggest a Catholic College Sunday (April 30) with sermons at all masses on the desirability, even the necessity, of a larger support of the Catholic college, particularly by increased attendance. Statistics show that Catholics are not attending college in proportion to the other elements of our population. There should be 90,000 Catholic students in college; the great majority of these should be in Catholic colleges. In 1920 there were 33,798 students attending Catholic colleges and universities, and 11,198 in attendance at seminaries for the education of candidates for the priesthood. By a clear and forceful presentation of these facts, the clergy can arouse our people to a loyal support of Catholic colleges.

Campaign Suggestions.

To college presidents and high school principals we suggest an intensive campaign of a week's duration. A special day should be set aside—Catholic College Day—for an appropriate and interesting presentation of the value of Catholic higher education. A program consisting of music and short addresses by the college president, prominent alumni and leaders of the student body could not fail to impress the undergraduate body and increase their devotion and respect for the advantages which they are receiving.

High school principals might lay special emphasis on this general meeting. Every Catholic high school should have a college day. Well-known professors or alumni from nearby Catholic colleges could be invited to address the students. A well organized display of college catalogs would add interest to the program. Attractive posters could be used to great advantage. Students should be required to write essays on the following or similar subjects: "Why Go to College"; "Why Go to a Catholic College"; "What Course to Take in College"; "History of Catholic Colleges in the United States." The best essay written on any one of these subjects might be read at the general assembly.

These suggestions are not exhaustive. Many others of practical value will occur to every college president and high school principal. The basic need is to arouse interest in the Catholic college by a live presentation of its advantages before groups who might be expected to desire information on this subject. Our people, and especially our young people, must know first of all what the Catholic college is. They must understand the reasons for its existence. They must be convinced of its necessity as a *sine qua non* to a highly developed and intelligent lay leadership. If they are once convinced, the future of the Catholic college, and of the Church in the United States, is assured for all time.

Summer Session For Teachers.

Columbia College, Dubuque, Iowa, will again this year conduct a summer school. This College is the first in the middle-west to make it possible for young ladies who desire to make the teaching profession their life work, an opportunity to secure their Normal training in a Catholic institution. This has been done with no little sacrifice on the part of the Faculty. The training is thorough in every respect, and the interests of the young ladies in attendance are carefully safeguarded.

A college course of six weeks will also be given, for the benefit of Sisters and others who wish to earn credits to apply towards a degree.

"Reading is a habit, and we get into the habit of reading and reading only certain things, and the longer we read them the stronger the habit becomes. Habits can be modified, changed and developed by education. And I see in this the link between the Catholic school and Catholic literature. If we want to get our Catholic people into the habit of reading Catholic papers we must begin in the school."—Right Rev. Edward A. Pace.



HUMOR OF THE SCHOOL ROOM.

Class Unanimous Response.

Professor: "Now I put the number seven on the board. What number immediately comes into your mind?"

Class (in unison): "Eleven!"

A Bird of a Landing.

Teacher—Where did the Pilgrims land?
Johnny—I don't know whether it was on a Plymouth the prophesied "lungo studio e grande amore."

Opposed to Modern Methods.

The country boy's parents had just moved to the city, and arrangements were being made for him to attend a school in his new home. One day he saw electricians at work there.

"What are those men doing?" he asked his father.

"Putting in an electric switch," was the answer.

"Well, I quit right here," said the boy, "I won't stand for any school where they do the licking by electricity."

A Clever Answer.

A gentleman once asked in a Sunday-school what was meant by the word repentance. A little boy raised his hand.

"Well, what is it, my lad?"

"Being sorry for your sins."

A little girl on the back seat raised her hand.

"Well, my little girl, what do *you* think?" asked the gentleman.

"I think," said the child, "it's being sorry enough to quit."

Considerate.

A Baltimore man, whose son is a student at Princeton, has had frequent occasion to remonstrate with the boy touching his extravagance; but the father invariably "comes to the front" when request is made for further funds.

In his last letter to his son, the father, after the usual recital, stated that he was forwarding a check for \$50, and he wound up with: "My son, your studies are costing me a great deal." To which the hopeful, in his next letter, replied: "I know it, father; and I don't study very hard either."

He Knew It.

George, three years of age, appeared on the Easter program at his Sunday school in Greenwood, singing a solo. As he was leaving the church with his mother, a friend said to him:

"George, you did fine."

"I know it," he replied.

His mother, reproving him, said: "Why, George, you should not have said that to the lady." Whereupon George answered.

"Well, mother, I guess I could hear my own voice."

Voicing the Child's Mind.

The Sunday school was about to be dismissed and the members of the younger classes were already in anticipation. They relaxed their cramped little limbs after the long confinement on straight-backed benches. Then to the dismay of all, the superintendent entered and, instead of the usual dismissal, announced: "And now, my children, let me introduce Mr. Plank, who will give us a short talk." The man introduced, after gazing impressively round the classroom, began, "Well, children, I hardly know what to say." He had no more than uttered the words when the school was convulsed to hear a small, girlish voice in the rear of the room lisp out, "They amen and thit down!"

RELIGIOUS INSTRUCTION.

Rev. M. V. Kelly, C. S. B.

The Prayer-Books Our Children Use.

Verily the prayer-book has fallen from its place of honor. It no longer holds its accustomed sway. All classes still acknowledge its worth but not with the same devoted reverence.

A time there was, not so many years ago, when its mission was extensive, its work unimpeded. It was the everyday helpmate of the Christian, his companion in quiet hours, his consoler in many a doubt, his unfailing source of inspiration when he would turn his thoughts to God. Not everyone could read in those days and some only with difficulty and hesitation. Strange to say, a universal acquiring of the art has witnessed a diminished exercise of it in this sphere. Many of us remember how faithfully it was carried to Mass and often how long it was in service before the Holy Sacrifice began, its importance the evening before and the evening after Holy Communion when preparation and Thanksgiving had to be made, the share it contributed to family evening prayer throughout Lent and Advent. We also recall those more favored souls who were found poring over its contents on Sunday afternoon, perhaps at stated hours almost every day, who little by little imposed upon themselves regular recitation of one after another of those many beautiful formulae familiar with its pages was constantly revealing.

There is no denying it; all this is not as it was. Churches have been brought nearer to the faithful, our parish schools are multiplying, greater opportunities for religious training are at our disposal, and withal, for some reason or other, in this particular we fail to accomplish anything in comparison with the success of generations less favored. There must be some reason for this decline, perhaps there have been several, but decline there certainly has been, and the time has come for a re-examination of the whole question in the hope of reviving practices so teeming with value to the spiritual life of every Christian. In this, as in many other matters, one is tempted to ask have we not in the religious practices promoted through our schools been too ready to discard many precious usages established in families for generations and passed down from one to another with a scrupulous regard for traditions so sacred? It took many years to build up those traditions and we have all too recklessly cast them aside. The teacher unwittingly has been assuming the attitude of a radical. Where the people of the locality have adhered to certain religious practices altogether genuine and commendable, should it not be a fundamental aim with the school to assist in the preservation of these practices at any cost, to discover in them a foundation for the superstructure of religious development they hope to erect. This has not been done at all. Schools have gone their own way, paying little heed to the system of religious formation endearing itself to the hearts of their pupils up to that time.

This has certainly been exemplified in the case we are now dealing with. There were parishes or dioceses where the Prayer Book was always in demand; devotional practices depended on its use for their maintenance. It had become a great power for good. A generation later it had to a great extent disappeared, chiefly because the whole force of school organization had been given to emphasize new forms of devotion.

The tendency I am complaining of resulted also in a marked deterioration in the quality of prayer-books obtainable. In the first place, a great many are manufactured with the view of stimulating demand solely through the quality of the cover. If there really are Catholics considering this the essential, the circumstance needs no further comment.

An evil much greater than this has also intruded itself. Realizing that many dislike carrying a large volume, dealers have been ingenious in catering to their preferences. The result has been nothing short of demoralization. The smaller the prayer-book the better. One often wonders what judgment day has in store for the clever fellow who invented the vest-pocket prayer book. A timidity in making open profession of one's faith to the extent of being seen on the street with a religious book, and, on the other hand, a fastidious aversion for a bulging pocket, were

thought sufficient reason for systematically undermining the piety of millions. They had something which could be called a prayer-book and no one would know it; they had something to hold in their hands during mass. Just what assistance or what inspiration it afforded them was immaterial; that it contained nothing to arouse their interest even once until it was time to set out for Mass again was of no consideration. And as thousands and thousands who, were no such work available, would have equipped themselves with a real book of devotions, have been gradually led on to a chronic and persevering neglect of a multitude of religious exercises no sincere Christian can afford to dispense with.

The evil does not end here. In the aim to economize space everything had to be cut down. Prayers at Mass must be abridged; prayers before and after Communion limited to two or three pages; nothing is too important to be sacrificed; duties the most sacred must be left unprovided for in the all-absorbing ambition to produce something small and convenient.

Now, while all this lamentable tendency has been working itself into the habits and tastes of the faithful, what have we been doing in our Catholic Schools? Have we simply fallen into line and followed the lead of vendors who knew how to produce a salable article and care for nothing else, or have we united to resist the onward march of a common foe? In other words have we allowed such productions to be used by young people in our care, or have we vigorously condemned them? Have the good results of our opposition been felt in the community at large and has the benefit endured through succeeding years?

Let us remember that if good of this kind has not been accomplished, the fault is really ours. People would have been influenced much more than we generally imagine. The ever-growing popularity of Father Lasance's works is indisputable evidence of this. The real merit of his Prayer-books is in very great variety of their contents, rather than in the literary quality of the composition. The earnest, serious, faithful look for this variety; the consequently increased dimensions of the book have not stood in the way of its very great usefulness.

Attending High Mass recently in the new Westminster Cathedral, I was particularly struck with the character of Prayer-books in general use. Volumes averaging in size, the priest's breviary were everywhere in evidence. The devoted attention of that Westminster congregation, which no visitor fails to observe, is, no doubt largely due to the assistance thus afforded. There is apparently no reluctance towards appearing on a London thoroughfare so armed for the great work they are about to undertake or have just finished. Of course, all this did not come about by accident. Years of zealous effort may have been required, but the significant fact remains—such efforts were not in vain. What was so successfully achieved in London can be realized in America. Only when our schools have bent their energies in this direction shall we understand the greatness of the purpose and the satisfaction of the outcome.

When attempting to advise teachers in the matter of selecting Prayer-books there is another remark I would venture. The book store salesman or saleswoman, endeavoring to convince the customer of the merits of the book in question, invariably draws attention to its containing the Sunday Epistles and Gospels. What school child, and for that matter, how many adults make any use of this section beyond the few who may possibly glance over them at the very time when their contents are being given from the pulpit? Yet, about one-third the space in an ordinary Prayer-book is given to this, space which might contain a variety of valuable matter for different devotional exercises. It is another instance of the tendency to gradually diminish the resources a book of devotion is supposed to hold in store.

Again, for at least half a century—probably much longer,—compilers invariably include forms of Night and Morning Prayer. Is it not safe to say that no one ever uses them? Who ever heard of a Catholic adhering faithfully day by day to a Night or Morning Prayer supplied in this way? Who ever heard of a father or mother taking this means of fixing the daily devotions of the family or of any child belonging to it? Would anything be lost if our smaller prayer-books left these out and devoted the space so economized to contents of undoubted service?

I purpose devoting the rest of this space to a brief description of some works now in use.

"Child's Prayerbook. — Prayers and Instructions for Catholic Children."—Since this contains the Serving at Mass and a Lengthy Examination of Conscience it is presumably intended for children at least nine or ten years old. Meanwhile, the Prayers at Mass would not occupy the ordinary child more than a third of the time, less than three small pages supplying for the entire Canon. Also in keeping with this, Devotions after Communion are short enough to lead the child into ignoring this duty altogether. There can be nothing gained by continuing the use of such works and parochial school teachers will do a service to God by prohibiting their appearance.

"The Prayer-Book for Children" by Mother M. Loyola. —Too much cannot be said in commendation of this. From every point of view it is satisfactory. Its language is simple, its sentiments appeal to a child, its explanations are fascinating. Omitting all unnecessary matter its contents are almost entirely confined to Mass, Confession, Communion and Benediction. None of these are abridged, however. In each there is ample matter to engage the child's attention throughout.

For children another very valuable work is published by the Catholic Truth Society of England. It also has the merit of simple language, full explanations and instructions and lengthy prayers for Holy Mass, Confession and Communion.

"The Golden Key to Heaven" by Right Rev. J. Milner. Here is probably a production of past years. Much of what is good in more recently edited works have their origin here. The faithful will find therein a wholesome assistance in their ordinary devotional exercises, no less than three methods of Assisting at Mass being provided.

"Manual of Catholic Devotions."—A sad example of the wretched tendency to produce a small book. Even with that, almost half the space is taken for Sunday Vespers and Epistles and Gospels. As a result, what was most important is ruinously abridged. Prayers After Communion are given a bare four pages, notwithstanding our duty to urge frequent communion and require a suitable time for prayer and recollection on each occasion. How can devotion to the Blessed Sacrament be promoted if we put such works as this into the hands of our young people?

"Catholic's Pocket Manual."—Practically a reprint of the preceding with the Epistles and Gospels omitted. Of course with them is also omitted the space they would have occupied. The sections on Holy Mass are complete and good; the same miserable four pages are allowed for Prayers after Communion and about the same for Prayers before Communion.

"The Key of Heaven."—It is difficult to write on this. Prayer-books without number, differing in many ways, appear under this title. The fact is in all probability a tribute to the original work of this name. Most of the modern issues preserve many of its commendable features, some, however, yielding to the inevitable tendency to abridge, at the same time apparently lacking in the discrimination necessary to eliminate only what is not essential and what is least useful.

A review such as here proposed must necessarily be incomplete. Enough has been said, it is hoped, to suggest a task for parochial school teachers. Our power for good through endeavoring that our pupils have only the best prayer-books in their possession and introduce such into their homes is well-nigh incalculable.

We insist on religion in the school because God is in the world. To speak of the world without mentioning His name gives a wrong and distorted view of the universe and a false outlook upon life.

An Opportune Time to Remit.

Subscribers to The Journal who are in arrears and have received a statement of account, are earnestly requested to make remittance during April and May, thereby greatly facilitating matters and causing no inconvenience during their busy month of June.

The daily round of duty is full of probation and of discipline; it trains the will, the heart and the conscience.
—Cardinal Manning.

BOOK NOTICES.

**Metropolitan System of Bookkeeping.**

By W. A. Sheaffer. Instructor in Accounting, Marquette University, Milwaukee, Wisconsin.

New Edition just published. A complete two-year course, also bound in convenient units for one semester or longer courses. Metropolitan Text Book Company, Chicago.

This is a treatment in which the thought side of the subject is emphasized and in which, at the same time, the practical side is not neglected. New principles are introduced gradually, one at a time, and when a subject is introduced it is thoroughly explained and illustrated, and the pupil is required to apply the new principle in an exercise. The development is so gradual that the text is not difficult, at any point but the text does not do the pupil's thinking for him. Business papers are used with some of the sets and the entire work is thoroughly up-to-date and in accordance with modern accounting principles.

Courtis Standard Practice Tests in Handwriting.

By S. A. Courtis and Lena A. Shaw. Specimen set, comprising five titles, price 50 cents postpaid. The titles are: Student's Daily Lesson Book, 24 pages; Student's Daily Record Card, 4 pages; Teacher's Manual, 32 pages; Class Record, 4 pages, and Measuring Scale for Handwriting, 4 pages. World Book Company, Yonkers-on-Hudson, New York.

Where the system is in use there must be a Lesson Book and a Daily Record Card for each pupil and a Measuring Scale or two for each class. Each teacher will need a Class Record and each teacher will desire a copy of the Teacher's Manual. The Courtis Standard Practice Tests in Handwriting comprise a series of twenty graded lessons. They have received high commendation.

Spiritism and the Cult of the Dead in Antiquity.

By Lewis Bayles Paton, Ph. D., D. D., Nettleton Professor of Old Testament Exegesis and Criticism, Hartford Theological Seminary. Cloth, 325 pages. Price, The Macmillan Company, New York.

This is not a disquisition or discussion, but an elaborate and minute exposition—a compendium of funeral and burial customs among the early peoples of all nations, and a recital in minute detail of the various beliefs regarding conditions after death of which these customs were the outgrowth. The author contents himself with the presentation of the information which he has compiled, refraining from offering his own reflections on the practices and opinions thus exhibited. Foot notes furnish references to his authorities.

Tressider's Sister. A Novel. By Isabel C. Clarke. Cloth, 409 pages. Price, \$2.50 net. Benziger Brothers, New York.

This, like all Miss Clarke's books is well constructed, admirably written and absorbingly interesting. It contains not only a pleasing love story, with flesh-and-blood characters, strongly portrayed, but a presentation of contemporaneous sociological conditions from the Catholic viewpoint, and may be recommended as entertaining and wholesome reading for young and old.

The Latin and Irish Lives of Ciaran.

By R. A. Stewart Macalister. Cloth, 190 pages. Price, Society for Promoting Christian Knowledge, London. The Macmillan Company, New York.

Dr. Macalister's book is one of a series of Lives of the Celtic Saints. It gives translations of three Latin accounts of the Saint and one Irish life, with copious annotations. An appendix contains one of the Latin lives in the original text. The book is intended for students of Celtic literature. It is conceived from the standpoint not of the theologian but of the delver in folklore. It represents much curious scholarship and is beautifully printed.

Flame of the Forest. A Novel. By Constance E. Bishop. Cloth, 305 pages. Price, \$2.00 net. Benziger Brothers, New York.

People with a taste for the mysterious and bizarre will be fascinated by this story, whose background is set with weird, superstitious, strange customs and unfamiliar scenery pertaining to India, though the principal characters of the tale are English people—one of them a young girl practitioner of medicine, with a sad predilection for the uncanny that betrays her into dangerous situations. There are good Catholic characters, also, whose virtues claim the sympathies of the reader—for this is not a book to undermine wholesome faith.

The Children's King.

By a Sister of Notre Dame, author of "True Stories for First Communicants" and "First Communion Days." Illustrated by T. Baines, Jr. Cloth, 32 pages. Price, 70 cents, net. B. Herder Book Company, St. Louis, Mo.

A daintily printed little book, containing "a story with a meaning." The story is well imagined and beautifully told, and will charm child readers while at the same time conveying moral instruction.

Bobby in Movieland. By Rev. Francis J. Finn, S. J. Cloth, 206 pages. Price, \$1.50 net. Benziger Brothers, New York.

Father Finn's stories for young people are never lacking in action or interest. He gets a great deal of local color into all his books, and his inventive resourcefulness is little short of marvelous. The present demonstration of his narrative powers will command the breathless attention of his young readers from cover to cover.

Spending the Family Income. By S. Agnes Donham. Cloth, 174 pages. Price, \$1 net. Little, Brown and Company, Boston.

Miss Donham, who is educational director of the Association for the Promotion and Protection of Savings, in Boston, considers under six headings the outlay for household maintenance—savings, food, shelter, clothing, operating and development. She shows that to achieve satisfactory results standards must be established dependent upon the amount of the income at the disposal of each individual spender, and makes clear and sensible distinctions between the "luxury" standard, the "comfort" standard and the "living" standard. She warns against spending for one essential at the expense of another, and shows the necessity of budget making as a beginning for every household economist. The book discusses the making of budgets for the household, for the individual outside of the home, for the child and for the student. The subject is of general interest and handled with sound judgment. It can be confidently recommended to all who expect ever to be entrusted with the responsible duty of "Spending the Family Income."

Two Thousand Sentences for Class Drill in Analysis.

Selected from the Best English and American Literature and Classified. By James F. Willis. Stiff paper covers, 43 pages. Price, Lloyd Adams Noble, New York.

There are teachers who consider drilling in grammatical analysis equal to arithmetic for mental discipline. For such it will be unnecessary to argue the utility of a collection like that which has been prepared by Mr. Willis. The book is unpretentious, but without doubt it will be found serviceable by those for whose convenience it has been prepared.

The Catilinarian Conspiracy.

From Sallust and Cicero, Partly in the Original and Partly in Translation. Edited by H. E. Butler, Professor of Latin, London University. Cloth, 127 pages. Price, Oxford University Press, American Branch, New York.

The intention of these texts is to exert a stimulating influence upon students. They are admirably conceived and carefully edited. The little work under review is up to the high standard set by its predecessors.

Apostles of Youth—Life Sketches of

Christian Brothers, No. 1. Stiff paper cover, 32 pages. Price, De la Salle College, Aurora, Ont.

This little pamphlet contains two biographies, those of Venerable Brother Benildus, F. S. C., and Very Reverend Brother Philip, F. S. C. Both are noteworthy names in the history of Catholic education, and that of Brother Benildus may be glorified by the Church, for in 1903 His Holiness Pope Leo XIII signed the Commission of Introduction into the Court of Rome of the Cause of Beatification and of canonization of Brother Benildus.

The Edson-Laing Readers. Introductory Book. Work and Play. By Mary E. Laing, A.B., and Andrew W. Edson, A.B., Pd.D., with illustrations by Clara Atwood Fitts. Cloth, 124 pages. Price, —. Benj. H. Sanborn & Co., New York.

The book is made up of literature, carefully graded, presenting natural and easy transitions. It is in story form, in simple, idiomatic English, and sure to enlist and hold the interest of children. The illustrations, which are in colors, are well imagined, and drawn with spirit and feeling. In school or out of school, little folks will find this a fascinating book.

The Catholic Citizen. By John A. Lapp, LL. D., Author of "The Fundamentals of Citizenship," "Our America," "The Civics Catechism," etc. Cloth, 247 pages. Illustrated. Price, —. The Macmillan Company, New York.

"If the schools are to aid youth in preparing for citizenship they must place the subject in the grades before the high school." "The purpose of this book is to set forth the essential facts of American citizenship and of the civic and social problems with which the citizen must deal. It is dedicated by its title to the millions of Catholic citizens, who take their full part in performing the duties of American citizenship and thereby help to solve the problems which confront the people of this land. Wherever possible, representative Catholic opinions and declarations are cited to show the value of moral and religious backgrounds for citizenship and to emphasize the unity of our common efforts for civic and social betterment and the good of the country." These sentences, quoted from its "Introduction," sufficiently explain the volume under review, which no doubt will find its way into numerous parish schools.

The Hound of Heaven; an Interpretation. By Francis P. Le Buffe, S. J., Professor of Psychology, Fordham University Graduate School. Boards, 93 pages. Price, \$1.25 net. The Macmillan Company, New York.

The hasty reader of Francis Thompson's powerful poem is impressed by its profundity. There is a wealth of significance in every line in every image, in every figurative expression, in every allusion; there is meaning in every word. The poem is not for the hasty reader, nor can its message be fully comprehended without reflection. It is a mine stored with precious ore. Each nugget holds reward for the student, and even the scholar may gain benefit from counsel, direction and suggestion while engaged in its study. The work which Father Le Buffe has undertaken concerns not the literary merit of the production, but its spiritual significance. With him the poem has been for years a favorite subject of meditation, and his task in this monograph is to communicate something of the intensity of his appreciation. By Bible references, by definitions of

terms, by paraphrasing hermeneutic passages and comparing or contrasting them with what other poets have written, he aims to open to all the poem's religious importance and helpfulness.

Cowper. Poetry and Prose. With Essays by Hazlitt and Bagehot. With an introduction and Notes by Humphrey S. Milford. Cloth, 196 pages. Price, —. Oxford University Press, American Branch, New York.

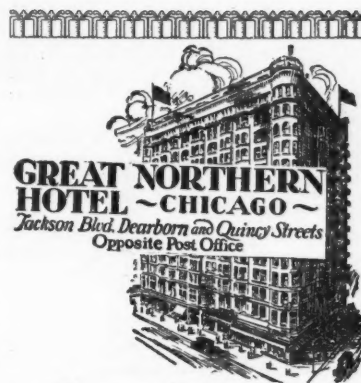
This is a delightful introduction to the study of an English man of letters whose uneventful career was full of quiet interest, and whose verse and prose, while lacking greatness, charmed his contemporaries and command a large circle of readers today. The essay by Bagehot is in that author's happiest vein. The selections from Cowper are sufficiently numerous to exemplify his felicitous fecundity, his innate good humor and common sense, and the ease and idiomatic strength with which in an artificial age he employed the English language. The book belongs in the Clarendon series of English Literature, and its frontispiece is a good portrait of Cowper which will be new to most of his American admirers.

American Red Cross Work Among the French People. By Fisher Ames, Jr. Cloth, 178 pages, illustrated. Price, \$2.00 net. The Macmillan Company, New York.

This book deals with work during the war period, and the months immediately following. It does not attempt to describe post-war activities in detail. Neither does it undertake to specialize on the aspects of war work which were purely technical, its purpose rather being to supply in narrative form, within the limits of a single volume, a general view of the civilian relief work accomplished in France alone by the beneficent organization whose tremendous achievements were extended more or less over the vast range of territory covered by the World War, carrying with them wherever they went the spirit of Christian benevolence and dispensing a generous measure of physical comfort to the afflicted.

Charles Lamb, Prose and Poetry. With essays by Hazlitt and De Quincy. With an introduction by George Gordon and notes. Boards, 216 pages. Price, —. Oxford University Press, American Branch, New York.

Beautifully printed, with a print of Francis Stephen Cary's full length portrait of Charles and Mary Lamb as a frontispiece, this attractive volume constitutes a worthy addition to the Clarendon series of English literature. Its object is to make the student familiar with Lamb, and while it sets forth the best that has been written about him it supplies also a body of selections from his writings so expensive and representative as to enlist interest, command sympathy and inspire enthusiasm.



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How to Teach Agriculture. A Book of Method. By Ashley V. Storm, Ph. D., and Kary C. Davis, Ph. D. Cloth, 434 pages; 223 illustrations. Price, J. B. Lippincott Company, Philadelphia.

Modern agriculture, once derided by practical farmers, has vindicated itself by results, and now commands universal esteem. The most successful of the tillers of the soil who themselves enjoyed no opportunities of scientific training regarding soils and conditions of plant growth and the breeds and handling of stock are eager that the advantage of high school and college instruction in these subjects shall be had by their sons. The book under review will be of help to teachers as well as to students, being intended to benefit the latter through the former, its avowed purpose to cover the field of study that must be traversed in teacher training courses in colleges, normal schools and high schools. Both the men whose names appear on its title page as its joint authors have the advantage of long experience as directors of agricultural education. Teachers' reading circles will want this book.

An Introduction to the History of Christianity.—A. D. 590-1314. By F. J. Foakes Jackson, Fellow of Jesus College, Cambridge, and Professor of Christian Institutions in Union Theological Seminary, New York. Cloth, 390 pages. Price, The Macmillan Company, New York.

The medieval church is the subject of this work, and its author argues that the medieval period may be said to have begun with Saint Gregory I and ended with the destruction of the Knights Templar. He says: "The period from Gregory I to the first half of the Eleventh Century witnessed the disappearance of the civilization, and, in a sense, of the very peoples, of the ancient world. Dark as they were, the times were illuminated by the success and expansion of the Christian religion. After this arose a new fabric of social order, called Medievalism, with an art, political ideas and a philosophy of its own. Much has come down to us; for, in a sense, we are still in the Middle Ages." The book is written from the standpoint of a Protestant theologian, but its author in many instances cites modern Catholic authorities and on a whole shows a spirit of fairness in happy contrast with the bigotries of numerous Protestant writers who have essayed to deal with similar subjects.

Psychology and the School. By Edward Herbert Cameron, Ph. D., Professor of Educational Psychology, University of Illinois. Cloth, 339 pages. Price \$2. The Century Company, New York.

This book is written in non-technical language with evident determination on the part of its author to make every statement it contains so clear that no reader can fail to understand. Its purpose, the author

states, is "to give the explanation of the behavior of school children in terms of mental life." Half of the volume is devoted to an exposition of the principals of psychology and the remainder to their application to the problems of education. An appendix presents a number of standardized intelligence tests such as are now widely used in schools. It has seemed for some time that there was a field for a book of this sort.

Ludi Persici. Original Plays for the Teaching of Latin to Middle Forms in Schools; With an Introduction to the Method of Using the Book in Class. By R. B. Appleton. New Edition. Boards, 68 pages. Price, Oxford University Press, American Branch, New York.

These plays are intended primarily for schools in which the direct method of teaching Latin is employed; yet others may find them useful. They give the effect of a living language to the classic tongue in which they are composed, and, are well adapted to impart vital interest in its study to intelligent youths not so easily won at the outset by the works of dead authors of renown. There may be teachers not wanting the plays for acting, but able to employ them to good purpose as reading exercises. Here are simple Latin texts which can be read at a pace quick enough to provide interest to those having only a moderate acquaintance with the Latin language. Would it not be well to postpone the reading of Caesar and Livy till it can be gone through with quickly enough to be enjoyed? It may be that the author of these little dramas has contrived a device that will avert the weariness which too frequently stills enthusiasm on the part of young students of Latin.

The Teaching of English. A New Approach. By W. S. Tomkinson. Boards, 229 pages. Price, Oxford University Press, American Branch, 35 W. Thirty-second St., New York.

Old methods modified in the light of new experience are the subject of this book, which may be recommended as good reading for teachers of English. The author is convinced that "instruction which does not widen and deepen human sympathies is ultimately a curse and not a blessing to the individual and the community." He thinks that oral exercises in many instances produce better results than written ones. He shows that in some teaching methods which have fallen into disrepute there are advantages which are not always those that were directly sought, as for instance writing by dictation, once considered valuable as drill in spelling, which in fact gave negligible results in that direction, but was useful for forming habits of attention and concentration. He believes in the memorizing of poetry and in the practice of verse-making. He strongly advises reading aloud, his chapter on that subject being replete with practical suggestions.

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Psychology and Natural Theology. By Owen A. Hills, S. J., Ph. D., Lecturer on Psychology, Natural Theology and Ethics at Fordham University. Cloth, 351 pages. Price \$1.50 net. The Macmillan Company, New York.

The reverend author makes a rigid application of the rules of logic to the propositions of representatives of scientific thought like Kant, Bain, Huxley and Herbert Spencer. He points out numerous instances of fallacious reasoning and strongly sets forth the logical groundwork of Catholic belief. The volume is admirable in plan and execution.

Egypt, by R. Talbot Kelly and The Holy Land, by John Finnemore. With sixteen full-page illustrations in color. Cloth, 160 pages. Price, \$1.50 net. The Macmillan Company, New York.

This is a volume of the American edition of the popular series entitled "Peeps at Many Lands." While the utmost pains have been taken to make the books attractive to the young, the information presented is reliable and useful. Fathers and mothers as well as the rising generation for which they are especially prepared are likely to accord hearty welcome to these alluring books.

Child Care and Child Welfare. Outlines for Study. Prepared by the Children's Bureau, United States Department of Labor, in Co-operation with the Federal Board for Vocational Education. Stiff paper covers, 502 pages. Price, 35 cents. Government Printing Offices, Washington, D. C.

This is Bulletin No. 65 of the Federal Board for Vocational Education and No. 5 of the Home Economics Series. It forms a noteworthy addition to the library of educational literature which the government is supplying to all who apply, at a price barely covering the cost of printing.

The World Remapped. A Summary of the Geographical Results of the Peace Settlement After the World War. By R. Baxter Blair. Stiff paper covers, 70 pages. Price, 20 cents, postpaid. Denoyer-Geppert Co., Chicago.

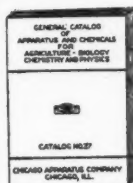
Teachers of geography and history will find this little book exceedingly convenient for quick reference.

Work, Wealth and Wages. By Joseph Husslein, S. J., Ph. D., Associate Editor of "America," Lecturer Forham University School of Social Service. Cloth, 159 pages. Price, \$1 postpaid. Matre & Company, Chicago.

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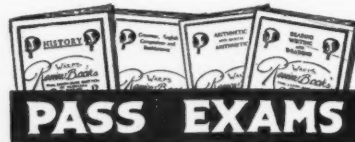
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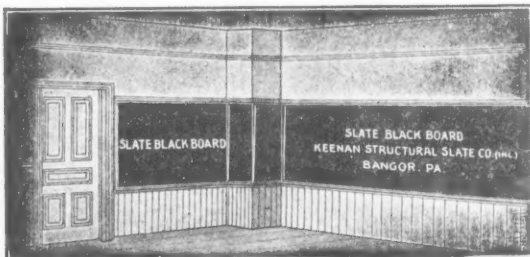
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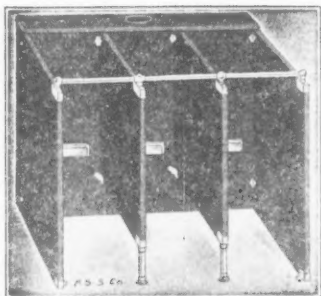
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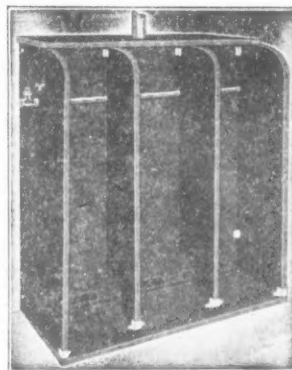
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